

SIVA AND SAKTI.

AN ELABORATE DISCOURSE ON HINDU
RELIGION AND MYTHOLOGY—THEIR
ORIGIN AND INTERPRETATION.

(In Two Volumes)

VOL I.

BY

DHIRENDRA NATH PAL

AUTHOR OF "SRIKRISHNA, HIS LIFE AND TEACHINGS",
"A HISTORY OF THE RELIGION OF THE HINDUS"
ETC. ETC.

Calcutta:

PRINTED BY S. C. GHOSH,
AT THE LAKSHMI PRINTING WORKS:
64-1 & 64-2 SUKEA'S STREET.

Published by :—S, C. GUPTA,
9-2, CORNWALLIS STREET, CALCUTTA.

CONTENTS

	PAGE
Introduction i to xx
PART I.	
Birth of Sakti	1
Adoration to Sakti	9
Sambhu and Nishambhu	14
The Death of Dhumralochana	18
The Death of Chanda Munda	22
The Death of Raktabija	25
The Death of Sambhu and Nishambhu	29
Sīva	34
Sati	41
The Ten Great Saktis	48
The Daksha Yagma	55
The Abstraction of Siva	60
The Marriage of Siva	66
The Birth of Kumara	72
The Great Battle	80
The Story of Annapurna	86
Siva and Sakti Forms	92
● The Emblems of Sakti	100
The Pouranika Siva	107
The Siva Lingum	115
The Pouranika Conception of Sakti	122

PART II.

	PAGE
Saivaism	125
History of Saivaism	134
Saivaism and Buddhism	142
How Saivaism was formed	150
Jnana Marga in Saivaism	161
Adaityavada	167
Vishishta Adaityavada	182
Daityavada	192
Karma-Bandhana	202
Jnana Marga and Yoga	209
Karma Marga	220
The Siva Worship	229
The Pouranic Puja	238
The Siva Vratas	243
The Monastic Life	253
The Siva Monasteries	262

ANGLO
Sanskrit Library
ADWIP (Bengal)
Calcutta

Publisher's Notice

This is the first attempt to place before the world in simple and lucid English two of the most important Tenets of Hinduism based entirely on the *Hindu Shastras* and written thoroughly from **the Hindu point of view**.

Saivism stands on the *Highest Philosophy* of the Hindus as propounded by the great Sankara. In Saktism centre all the *mysterious and secret rites and rituals and occultism* of the *Tantras*. In treating with the *Tantras*, their higher and sublime side only has been taken and considered, rejecting all that is improper and all that is the result of the degeneration of Saktism.

Both these two great Religions are so complicated and extensive and contain so many sects and so many different rites and rituals that we can dare say many of our *Countrymen know very little of them*. Therefore this book should have a place in every Hindu household.

The life-story of *Siva and Sakti* is *grand, sublime and beautiful*. It is the highest model for all men and women to follow and to imitate, Siva is the *greatest of all Yogees*,—men that have attained to the Highest Bliss, and Sakti is the *best of all wives and mothers*—women who have attained to the highest womanhood, Siva is

the *Supreme One*, unknowable known, and Sakti is *Nature* personified.

Should not, therefore, the life-story of Siva and Sakti and the great Religions based on it be the constant companion of every Hindu in his every day life? We have not the least doubt, this work will receive the same kind and favourable reception as did the author's previous works.

CALCUTTA

April, 1910.

}

SRISHI CHANDRA GUPTA.

INTRODUCTION.

This is an humble attempt to place before the world in simple and lucid language two of the most important TENETS of the Hindu Religion, based entirely on the Hindu *Sastrams*.

The most wide-spread religion of the Hindus is the religion of SIVA and SAKTI. It has, as its devoted and earnest followers, almost three fourths of the Hindu race,—the other one fourth also acknowledges it as a part of its religion,—all considering SIVA as one of the Great GODS of the Hindu TRINITY.

The biggest, the grandest, and the most magnificent, as well as the most sacred, of the temples in India are consecrated to the worship of SIVA and SAKTI. The religion of SAKTI and SAKTISM did not remain confined within the borders of India. It has spread all over central Asia, Thibet, China, Japan and the Indian Archipelago and has become merged in the religions of these far distant countries.

Tantrika system or *Saktism* has always been a part of Hinduism from the time of the Atharva Veda. Dr. Roth writes :—"The Atharva Veda principally contains formulas intended to protect against the baneful influences of the Divine Powers as well as of the Stars, against

diseases and noxious animals,—cursing of enemies,—invocations of healing herbs, together with formulas for all manner of occurrences in every day life,—prayers for protection on journeys,—luck in giving and the like.”

Tantrikism or Saktism was built on these original Atharva Vedic Ritualism. It is the worship of the GREAT FORCE of Nature, which has been named as the Wife of the Creator. It is worshipping of *Durga*, *Kali*, *Tara*, *Sakti* &c., the Wife of Siva. This Saktism has been bodily taken from Hinduism and incorporated into Buddhism in all the countries of Northern Asia,—in China and Japan. In Thibet, Mongolia and Manchuria, she is worshipped in the Hindu names of *Tara*, *Vairabi* &c. In China she is worshipped as *Kwan-yin-kwan-noh*,—which means the Goddess of Mercy. (See Rhys Davids and others).

Therefore the influence of the religion of SAKTI is very great, and its followers are legions. It is grand, as well as mysterious ;—it is something to be admired and carefully studied, as our readers will find, as they will follow us through these pages.

Saivism stands on the highest Philosophy of the Hindus,—the Philosophy of the Vedas which is called the Upanishads, and which Philosophy has now become world-renowned in the name of the Vedanta. Saivism stands on this great and grand Philosophy as propounded by the greatest of the Hindu philosophers and the mightiest of the Hindu commentators of the ancient Aryan Philosophy,—namely Great Sankara. In Saktism

centre all the mysterious and secret rites and ritualism and occultism of Hinduism.

The life-story of SIVA and SAKTI is grand and sublime and beautiful. It is the grandest painting of NATURE and her wonderful POWERS. It is the highest MODEL, placed before Humanity for all men and women to follow and to imitate. SIVA is the greatest of all great YOGIES,—men that have attained to the HIGHEST BLISS ; and SAKTI, —Nature personified,—the Universal Almighty* FORCE,—is the best of all mothers and wives, —the women who have gained the greatest Perfection. SIVA is the Unknowable Supreme One made Known, and SAKTI is our kind MOTHER,—all beautiful Nature, ever demanding our admiration, adoration and worship.

Now all the Puranas have painted SIVA and SAKTI as a MAN and a WOMAN, living on the hoary summit of the beautiful *Kailasha*,—a mountain peak on the north of the Himalayas,—a place which is even now one of the greatest and the most sacred pilgrimages of the Hindus. But we do not venture to say that SIVA and SAKTI were historical personages,—nor do the Puranas say so. SAKTI, as delineated in the greatly holy and sacred CHANDI in the *Markendeya Puranam*, is a long allegorical poem beautifully written. She is the sublime, celestial, good and almighty SPIRIT of Nature, fighting to overcome the Demons—the Evil Spirits of the Universe. It is the old story of the Vedas,—the battle between the *Devas* and the *Asuras*,—the Gods and the Demons. (See my History of the Hindu Religion).

The two other stories that are related of SIVA and SAKTI, namely, the *Dakshina Yagma* and the *Birth of Kumara*, which we shall narrate as we proceed, also do not relate any incidents that happened on this earth. Therefore we must say that these stories, relating to SIVA and SAKTI, are but allegories and poems;—but allegories and poems so grand and beautiful that they now appear to millions of men and women as *veritable* Truths, and they do no harm. On the other hand, they have done immense good to millions of men and women for ages, and they are doing the same even now all over India from the hoary headed Himalayas to the deep blue sea.

We all know and we all admit, that our intellect is not perfect, nor infinite, therefore we cannot conceive our Supreme Father,—the Infinite, the Eternal, the Almighty, the Unknowable. Great philosophers attempted to expound Him,—but we, the masses, stand aghast, confused and confounded. Poets however,—great poets,—have come to the rescue of the poor and humble men and women, and have painted Him in glowing and magnificent colours, endowing Him with flesh and blood, life and spirit, earthly presence and worldly existence, thus giving us an opportunity, if not fully, at least partially, to see, to feel, and to understand Him. GOD and His INFINITE POWERS, delineated as SIVA and SAKTI, are, therefore, the **GRANDEST LIVING PAINTING** of the SUPREME ONE ever placed before this world

They are not the mere flimsy creations of the poet,—

they are not the works of imagination run wild. They are those very great Gods of our ancient forefathers, the Aryas of old, whose praises were sung by them in their holy Vedas.

Our ancient forefathers, the Aryas *saw* God, *felt* God, *understood* God, and they declared Him to the Human races in their Eternal Vedas. It has been distinctly mentioned in the Vedas that the *Hymns* were SEEN by the Rishis. Swami Vivekanand writes :—" If you go to the fountain head of Christianity, you will find that it is based upon *Experience*. Christ said—He *saw* God ; his disciples said,—they *felt* God and so forth. Similarly in Buddhism, it is Buddha's *Experience* ;—he *experienced* certain Truths, *saw* them, came in contact with them and preached them to the world. So with the Hindus. In their Vedas, the Rishis declare that they have *experienced* certain Truths, they *saw* them, and these they preach." (See Raja Yoga, p 2.)

And *Siva* and *Sakti* are but that God and His Infinite Powers that they *saw* and *felt*. (See my History of the Hindu Religion.)

The earliest Aryan God, AGNI, who was also called RUDRA in course of time came to be known as SIVA, the BENEFICIAL ;—and his Consort,—*i. e.*, His Mighty Infinite POWER,—became SIVANI or SAKTI, which means FORCE.

What was the earliest religion of the ancient Aryans,—what was the name of their great God,—and how SIVA and Sakti came to be GREAT GOD and GODDESS of the modern Hindus,—we shall make an humble

attempt to tell, tracing it from the earliest of the Vedas, namely the Rig Veda.

What was the idea that the early Aryans formed of their GOD?

The beautiful and divine Hymns of the Vedas reflect the mind of the men of that remotest age. And from them, we find that they *saw* Him with their *physical eyes* in Nature—in the thousand and one Natural phenomena. They *saw* Him with their *mental eyes* in the all-pervading great DIVINE POWER that lies behind that Nature,—the benevolent Power that creates this Universe and nurses and protects it as its loving father. They *felt* Him in the heart of their heart, in their innermost soul, as the UNKNOWABLE GREAT ONE,—the Source and Support of all creatures.

The *Devas* (the shining ones) were the names of the Natural phenomena,—each of which they believed to be the VISIBLE MANIFESTATION of the GREAT ONE. They called the GREAT DIVINE POWER that works this Nature as AGNI, and the SOURCE of that POWER as VARUNA.

Therefore VARUNA is the Infinite, the Absolute. VARUNA again is the great Divine Power Agni. VARUNA again is the “Brilliant Sky” or the other phenomena of the high heavens (Devas.)

— So is AGNI. He is the “blazing fire” on the hearth and altar,—He is the “shining sun” in the sky; He is again the great “Divine Power.” He is the GREAT ONE, the unknowable and unknown VARUNA.

Seeing the brilliant sky or the shining Sun or the blazing fire, these and other grand and beautiful,—benevolent and life-supporting,—wonderful and grand works and creations of Nature, they were filled with poesy. They did not see them as *mere physical phenomena*,—they *saw* in them their loving God, and they *felt* in them His great Omniscience.

From their this feeling and perception of Nature's Beauty and Grandeur, their heart rose to Sublimity; and from SUBLIMITY to DEVOTION, and from DEVOTION to Ecstasy. Such was the GREAT GOD of the early Aryans, and they searched all their vocabularies to give a name to Him. They called him by hundreds of names and were not satisfied, till they called Him by the name of the MIGHTY GREAT ONE,—ASURA MAHATA.

AGNI was merely one of the names of their this GREAT GOD. They thus prayed to Him :—

O Agni, the good that thou art to bestow on thy devotees does belong to thee. O Agni, we are coming to thee by adoring thee with our bent heads day and night. As the father is accessible to the son, O Agni, so art thou become to us. Live with us for our good.

O Agni, thou art immortal. Thou art omniscient. Bring for thy worshippers various sorts of wealth.

Agni is as various as the wealth. He is the Seer of every thing like the Sun,—the Protector of life as the vital breath, the Helper as the son, the Supporter like the horse, and the Benefactor like the cow.

VARUNA and AGNI are but the two different names of the GREAT GOD of the Aryas.

We find another name of Agni in the Vedas,—namely RUDRA. RUDRA is described as the terrible manifestations of Nature. He is AGNI when he is fearful. He is also VARUNA, and all the beings on earth are his own. He created the stormy sky when it is full of thunders and lightnings. In course of time, RUDRA became an independent God in the Vedas,—He was then described as the Giver of Happiness and the Source of Fertility. He presided over medicinal plants and was invoked for the cure of diseases.

One Rishi sang,—Rig-Vada, 1. 164. 46.—“ *They call Him Indra, Mitra, Varuna, Agni, Sabita, Rudra,—He is the well-winged celestial Garutmat. Sages name Him variously that which is but ONE.* ”

Thus we find, VARUNA or AGNI or RUDRA was but the different names of the GREAT GOD of the ancient Aryans. In the Vedas we find many Goddesses also,—the wives of Gods, such as Indrani &c. So Rudrani, if not specifically mentioned, is also found in the Vedas. How in later age, this great RUDRA and His consort RUDRANI became SIVA and SAKTI, we shall fully narrate in this humble work.

There is Mythology in the Vedas. Where the Gods and the Goddesses are given human or other forms and shapes and attributes,—when stories are told of them,—when their valiant and other deeds are recited and their histories and biographies are told,—it is then Mythology.

Mythology is the creation of poetry;—it is the work of poets,—at least such was the case with the Aryan Vedic Mythology.

The most important Myth of the Vedas is the great war between the Asuras and the Devas,—between the Vedic great God Indra and the indomitable demon Vritra. We need not explain this beautiful Myth here. (See our History of the Hindu Religion).—In the Puranas and in the Ramayana and the Mahabharata, this Myth has grown to be a great war between the Devas and the Danavas.

The Vedic Rishis saw relationships amongst the Gods and the Goddesses. Thus it is said that *Dyaus* and *Prithivi* are husband and wife. *Aditi* is the mother of *Varuna* and all the other Gods. *Indra* is the twin brother of *Agni*. *Vayu* is the son-in-law of *Twastri*. *Marutas* are the sons of *Rudra* and *Prisni*. *Agni* is the son of *Dyaus* and *Prithivi*. He is again the father of the Gods. The *Aswins* are the twin sons of *Vivaswat* and *Saranya*. *Usha* is the daughter of the sky, and she is said to be the daughter of Night also. But Night is also in some places described as her sister. She is the sister of *Vaga*, a kniswoman of *Varuna*, the faithful wife of *Surja* &c. *Parjanya* is the son of *Dyaus* and the father of *Soma*, and so forth.

Thus in the Vedas many short and brief myths and stories have been told of the Gods and Goddesses. These have been lengthened, elaborated, added and embellished in the Puranas and the Poems.

The story of RUDRA and RUDRANI was no exception. In the very first and the most ancient story about them, RUDRANI or SAKTI—the Consort or the INFINITE POWER of RUDRA,—is fighting a battle with the Demons, as God Indra did in the Vedas.

INDRA and RUDRA are but the two names of the one GOD in the Vedas, (See again our History of the Hindu Religion.) therefore Indra's battle with the *Asuras* in the celebrated CHANDI of the *Markendeya Puranam* is but the old Vedic story told in a new garb. We shall presently give a brief translation of this most beautiful and sacred poem,—a poem which must be recited in all Hindu religious ceremonies and worships and which is believed to bestow health, wealth, happiness and virtue to all men and women and children who listen to it.

In the Vedas, RUDRA, the Siva or the Beneficial,—is the terrible manifestation of Nature,—the Destroyer. He is also the Protector of all creatures. His followers are the *Marutas* (storm-winds) whose weapons are thunders and lightnings. He is also the Source of the fertility of land and the Giver of happiness. He is the Lord of medicinal plants and also the Curer of all diseases.

In the Puranas we find no other than this RUDRA as SIVA—with all the attributes given to him in the holy Vedas,—only more elaborably embellished and some more attributes and powers given to Hîm,

This was not the case only with the Vedic God!

RUDRA. With the great social, religious and economical changes that came over the Aryas as time rolled on, naturally was their religion much changed. The Vedas of the Rishis were replaced by the poems and myths of the poets. The great Gods of the early Aryans,—*Three Gods in One* and *One God in Three*,—namely, VARUNA, AGNI and SOMA, were no longer the ONE LIVING GREAT GOD of the Aryas. They and the other phenomena of Nature,—the DEVAS,—were individualised, and the masses of the people, out of their ignorance, were led to believe them to be each a separate God,—some greater and some lesser, and again some older and some later.

The poets created a Heavenly World—a world of Gods and Goddesses,—with human attributes and shapes, with various heavens for them to live in, and with stories of their heroic and celestial deeds. Old history and legends and traditions of the very ancient past were mixed up with poesy, and heroes were deified and adored and worshipped, and the rest was done by the change of languages that came over the Aryan land. And thus a complicated Mythology was created, specially round the Vedic God AGNI or RUDRA,—SIVA of the Puranas.

But this was not all. Owing to their contact with the non-Aryan races, and owing to the wholesale conversions of the non-aryan people to their religion, many non-Aryan beliefs entered into the religion of the Aryas. Many and various superstitions and superstitious rites became the part of the

Hindu religion. The people were led away from the true great God of their forefathers and put faith on low and fearful demons and spirits which were worshipped by the non-Aryans. Thus the MARUTAS, the followers of RUDRA in the Vedas, became the spirits and goblins, the followers of SIVA, in the Puranas.

The terrible Scythians often attacked the Aryas. We learn from the Rig-Veda Hymns that the Aryas met with other races also,—the chief of them being the North Western Accads, the North Eastern Chinas, and the Southern Dravids. The Aryas of Aryavarta came more in contact with the Dravids than with the other two races. We learn from the Rigveda Hymns and later on from the Puranas, that the Dravidians worshipped a Snake God, called SHESHA. They also worshipped a Divinity whose emblem was a piece of stone, which the Aryas derisively called the *Sisna Deva* (See Rig Veda VII. 21. 5.)

These non-Aryan people believed in spirits and ghosts, and their priests were highly versed in conjuring and magic and were said to be the adepts in all sorts of evil arts and supernatural powers. In the Puranas,—all this and much more of the non-Aryan religions were incorporated. The non-Aryan *Sisna Deva* was worshipped by the converted non-Aryan Hindus as *Siva Lingams*. The spirits and ghosts were made the companions of the Vedic God RUDRA, and the simple Tantrikism of the Atharva Veda was added and embellished with the conjuring and the magic of the Dravidians.

It was a natural expansion.—“Give and take” is the law of Nature. The non-Āryans were wholesale converted into the Aryan religion; under such circumstances, their religion naturally became something of a mixture of the old and the new. The terrible Vedic RUDRA was suited to the non-aryan mind, and therefore in time he became their chief God.

[All this did not take place in a day. Even the Vedic religion of the Aryas passed through at least six strata, namely :—

(1) The Stratum of the Rig-Veda Hymns, composed and uttered by various Rishis and running through many generations.

(2) This was followed by the Stratum of the *Samans* when the Hymns were put to music and sung at the Soma Festivals.

(3) Then came the Stratum of the *Yayus*, when the Rig-Veda Hymns were arranged for the performances of many complicated Rituals.

(4) In time these ceremonies were added to by the Atharva Veda.

(5) Then almost Simultaneously came the Stratum of the Brahmanas,

(6) And that of the Upanishads.

Thus the simplest and the purest religion of the early Aryans were gradually expanding as time wore on. The Aryas grew in number and rose in civilisation, and their religion also was changed. It was no longer the simple religion of the Vedic Hymns,—it grew to.

be the most complicated Ritualistic Religion of the Brahmanas.

But all did not and could not rest satisfied with the rituals, Rites and Sacrifices of the Brahmanas,—all did not tamely submit to the supremacy of the Brahmins. Thus arose a great class of philosophers who found a religion based on the profoundest Philosophy known by the name of the Vedanta.

But once the door of free-thinking was opened, it could not be possibly stopped,—some schools of heterodoxy, nay even of atheism, were the natural outcome.

The Brahmins had to stop this onslaught of heterodoxy,—they had to strengthen their religion and positions. Therefore, they too formulated some Philosophies, known by the name of *Sara Darsanas*, or the six Schools of Philosophy.

But notwithstanding the great learning of the Brahmins, the people had grown tired of their rites, Rituals and Sacrifices,—they were groaning under the iron rule of the Brahmins and were getting rebellious to the adamant chains of caste in which they were bound hand and foot. In the one hand, men anxious for Salvation were leaving the world and adopting monastic and ascetic lives and following the teachings of different teachers; on the other hand, the men of lower caste, and of non-Aryan origin who had now grown powerful and wealthy, were eager to secure a higher position in society.*

* All this has been elaborately dwelt with in my History of the Hindu Religion. We refer our readers to that work.

Just at a such a time, the birth and the religion of the Buddha were the natural outcome. He threw aside the Ritualectic Religion of the Vedas. He ignored the supremacy of the Brahmins; he declared Liberty, Equality and Fraternity amongst all classes of men, thus breaking asunder the iron chain of caste. The religion of the Buddha spread like wild fire all over India amongst all classes of the people, the Aryans as well as the non-Aryans. And thus the Religion of the Brahmins was almost washed away from India. But it was never completely destroyed ;—the religion of the Aryas remained very powerful amongst the learned.

For a time the religion of the great Buddha no doubt over-spread the country,—specially through the influence of such powerful kings as Asoka and others,—but the religion of the old Aryas remained and flowed underneath the ground all over India.

The Brahmins did not allow Budddhism to dethrone them from their supremacy or to destroy their old religion without a struggle. They began to adopt themselves to Buddhism, as they somewhat already did in respect of the non-aryan religion. They entered into the Buddhist SANGHA (the Order of Monks),—they introduced Sanskrit as the sacred language of Buddhism,—the Buddha himself preached in the colloquial Pali language,—in fact in a very short time, they Brahmanised the great religion of the Buddha, and Buddhism adopted much of the old Hindu Saktism. (See various works on Buddhism) We shall elaborately

deal with this matter, when we shall narrate the history of Saivism and Saktism.

Thus gradually and slowly the great religion of the Buddha was destroyed in India, and a new religion, based on the old Philosophy and the old Gods, was created. This is the modern Hinduism in which SIVA and SAKTI hold a very high and prominent place.

It cannot be mentioned with certainty when Siva and Sakti worship in its present form came to be introduced into the religion of the Hindus. It is mentioned in the Mahabharata, Ramayana and in Manu and other *Sanhitas*. This much can be said that it found a place in the Hindu Religion from the very ancient time, long before the birth of the Buddha.

The worship of Incarnations such as Rama, and Krishna, were also introduced into the Hindu Religion from a very early age;—but this much is certain that they did not grow prominent till after the final overthrow of the religion of the Buddha in India.

In the Vedic Religion, we do not find any places of pilgrimage; but long before the advent of the Buddha, some places had become holy places;—such were the places where great Sacrifices had been performed, or where great sages, Rishis and learned men had congregated. Such a place was Kashi, modern Benares, where the great Buddha first came to preach, because it was a holy place.

We cannot definitely say when the different Puranas were written. It is certain that some portions of them

were written and composed at a very early period. The Puranas were mentioned in the *Brahmanas* and the *Sutras*,—the works written long before the birth of the Buddha. But one cannot but admit that major portions of them were written after the advent of Buddhism in India. Many were written for the sole purpose of re-establishing orthodox Hinduism in the land of the Hindus.

Many Puranas were written or rewritten or recompiled in which the deeds and glories of SIVA and SAKTI, Srikrishna and others were sung. Innumerable sects and cults were founded;—often there were bitterest feuds amongst these different sects and cults, culminating in regular fightings and bloodshed. The four chief features of Buddhism were also adopted in different forms.

In the Vedic Religion there were (1) no *Personal Worship*;—(2) no *Worship of different Incarnations of God*;—(3) no *Visiting Sacred Places*, and (4) no *Worshipping Images*. But these four became the four main features of the religion of the Buddha after his death, and they became very popular all over India. The Brahmins could not, therefore, get rid of them, though they were not found in their holy and sacred Vedas. They had Siva and Sakti, Srikrishna, Rama, and others, before the advent of Buddhism. These great Incarnations were now made prominent in order to reconcile with the now dying and gradually vanishing Buddhism. The Puranas promulgated them in glowing garb.

The followers of the Buddha were worshipping him as an Incarnation of God;—they were

religiously visiting the places associated with his birth, Nirvana, death &c ;—they were placing and worshipping his images in magnificent temples ;—the Brahmans had to adopt them in their new religion. In the place of the Buddha, the Incarnations of Krishna, Rama and others were made prominent subjects of worship. The old Vedic God AGNI or RUDRA was re-introduced in the name of SIVA and worshipped with his consort SAKTI.

The Buddhists all over India had placed images of the Buddha in various temples and were worshipping him with flowers and incense. So did the Brahmans worship the images of SIVA and SAKTI, Srikrishna and other Gods and Goddesses. The Buddhists, when they grew very powerful under the influence of mighty kings,—turned almost all the chief holy places of the Brahmans into the Buddhistic places of pilgrimage;—the Hindus on the fall of Buddhism did the same with full vengeance. All the Buddhist temples were converted into so many Hindu temples in which the figures and emblems of Siva, Sakti, Srikrishna and other Gods and Goddesses were placed.

The Buddhists were adoring the Bo-tree, under which the great Buddha attained Nirvana. The Hindus, in the place of the Bo-tree, made the Banian and Tulsi trees sacred.

In the place of the Buddhist *Dagobas* under which the bones of the Buddha were interred, and over which great temples were built,—and which became the holiest of holy pilgrimages of the Buddhists of far and wide, were

built *Siva* temples &c. . Even many of these Buddhists *Dagobas* were converted into SIVA LINGAMS ;—many temples again were raised over the stone Gods of the non-Aryans, and their *Sisna Devas* were converted into *Siva Lingams*. All these were supported by many wonderful legends and myths gloriously described in the various Puranas. It has, therefore, become impossible now to say which temples were built by the Buddhists and then turned into Hindu temples, and which Hindu holy places were turned into Buddhist pilgrimages and then again in their turn came to be the Hindu places of worship. Benares was a Hindu holy place, but it was turned by the Buddhists into a Buddhist holy place, and then again it came to be a great place of Siva-worship,—and so on in many other cases.

Thus we find that we now worship none other than the GREAT GOD of our ancient forefathers, AGNI, in the name of SIVA. The first story about Him also is the very story of the Vedas,—the story of the battle between Indra and Vritra,—between the Gods and the Demons, between the Good and the Evil, between Virtue and Sin. Here in the Pouranic story, SAKTI, the Consort of SIVA, —the INFINITE POWER of the Almighty One,—fights with the Demons,—the Evil Spirits of the Universe. The old Vedic God,—the old Vedic story,—is here narrated only in another name and shape.

We have seen how the earliest God of the early Aryans,—VARUNA-AGNI,—in time became RUDRA, the Terrible. How again RUDRA in time became SIVA, the Beneficial. The religion of SIVA is based also on the

Vedic Philosophy, namely that of the Vedānta. We shall deal with this Philosophy in the second Part of this humble work.

We shall first give the three Stories relating to SIVA and SAKTI,—namely ;—

- (1) The CHANDI.
- (2) The DAKSHMA YAGMA.
- (3) The BIRTH OF KUMARA.

We shall also give some other stories as told in the Puranas and other works.

We shall then trace the following :—

- (1) Saivism, its History and Philosophy.
- (2) Its Rites and Rituals.
- (3) Its Orders of Sannyasins, its Sects and Pilgrimages.

Then we shall treat of :—

- (1) Saktism, its History and Philosophy ;
- (2) Its Mysteries, Rites and Rituals ;
- (3) Its Occultism &c.

How far we shall be successful, we do not know ; but we pray for our readers' indulgence ; and we sincerely hope that our kind readers will extend to us the same favour as they so kindly did in the case of our previous works.

SIVA AND SAKTI.

PART I.

CHAPTER I.

The Birth of Sakti.

SIVA and SAKTI are the PURUSHA and the PRAKRITI of the Hindu Philosophy. * SIVA is the Great God AGNI, and SAKTI is His unknowable almighty FORCE, in the holy Vedas. †

* PRAKRITI and PURUSHA are two great MYSTERIOUS STATES of the UNKNOWABLE GREAT ONE,—not distinct, nor separate from Him. They might be called his two ALMIGHTY UNKNOWABLE FORCES. PRAKRITI evolves Herself on the basis of PURUSHA, He being the foundation on which PRAKRITI built up this Universe.

Sankhya Karika, 59, 61. 66, writes :—" PRAKRITI is like the dancing girl, exhibiting Herself to and dancing before PURUSHA. He contemplates her in ease and at leisure. She desists when she has sufficiently shown Herself. She has been seen, and He desists, because He has fully seen Her.

We shall deal elaborately on this matter later on, when we shall speak of the Saiva and Sakta Philosophies.

† Man, as soon as he opens his eyes in this world, finds himself encircled in INFINITY,—Infinity in the broad blue sky above,—Infinity in expansive green earth below and Infinity in nameless shapeless Space all around.

The noble Aryas instinctly perceived the existence of SOME ONE in this INFINITY who is the SOURCE of all the SOURCES of this Universe. They felt in the hearts of their heart the existence

When we adore and worship SIVA and SAKTI, we do adore and worship the PURUSHA and the PRAKRITI of our Philosophy. We do adore the Vedic great God,—the sole God of the Universe,—AGNI and His almighty hidden unknowble POWER. *

In the later age and in the poetic age of the Puranas,—the Vedic story of the great battle of the DEVAS and the DANAVÁS, †—and the Eranian story of a real LIVING INFINITY in this Limitless INFINITY,—an INFINITY, wonderful, all-mighty and omniscient, all love and all mercy. They called Him Dyaus,—Dyaus-petar, “our Heavenly Father”; they called Him VARUNA,—ALL-COVERER.

And they saw and felt that ONE MIGHTY FORCE which they felt it to be the HEAT pervaded all this Infinity and kept this Universe going. This Heat they felt in their body,—in the atmosphere and in water, in animals and plants, in the Sun and the moon, in thunder and lightening and in the terrible fires. They felt that this POWER is the real CREATOR, PROTECTOR, and DESTROYER of the Universe. They felt it to be the greatest MANIFESTATION of the LIVING GOD, and they called Him AGANI,—Our Brother and Friend on earth.

We shall fully describe later on how AGNI became RUDRA and then SIVA, the GREAT GOD of the Hindus.

When the noble Aryas worshipped AGNI or SURJA or any other of His Manifested FORMS, they did not worship the material fire that burned, but the great unknowable FORCE that lay hidden in that blazing fire. And this unknowable almighty POWER they called SAKTI.

* Please see our History of the Hindu Religion, Part I. & II.

† The *Antariksha* is the cloud land where Indra,—the thunderer,—is the King and the Marutas,—the Storm-Winds,—are his friends and helpers. The Vedic Rishis sang:—“The

of the Eternal War between the Good and the Evil Spirits, * —has been beautifully narrated as various legends of mighty SIVA and SAKTI.

castles,—these mountains,—with their deep dark caves,—are the fastnesses wherein wicked robbers hide the hidden cows or the maidens over whom Ahi, the Shaggy Monster, Vritra, the enfolder,—keeps watch, until Indra's thunder pierces and tears him to pieces, and the captives are rescued and saved."

See Muir's Sanskrit Texts, Vol. V. P. 98. Max Muller's Essays ;—Fisks' Myths and Myth-maker,—Coxe's Mythology of the Aryan Nations &c &c,

* There was absolutely no idea of evil or sin amongst the very early Aryans. It was *de facto* the Golden Age. But this age of purity and goodness did not continue for long;—sin and evil came into the Aryan land. And it was then that the early Vedic War between the Devas and the Danavas was turned into a War of Gods with the Powers of Sin and Evil.

This idea of Dualism,—the Eternal Existence of the SPIRIT OF GOOD and the SPIRIT OF EVIL was perfected by Zoroaster,—the great founder of the religion of the Parsis.

Zoroaster said :—"The TWO SPIRITS,—the TWINS,—skilfully created, in the beginning, the Good and the Evil, in thought, in speech, in deed. And between these two, the wise have made the right choice,—and not so the senseless.

"And when these TWO SPIRITS had agreed to institute the springing up and the passing away of all things, to create life and death, and to decree that in the end the lot of the followers of Lie (*Drujvan* i.e., the holders of false Gods and religion,) should be the worst life and that of the followers of Truth (*Ashavan*—of the true religion) should be the happiest mental state. (See W. Jackson's Hymns of Zoroaster, Yasna XXXI.)

We need not say, the story of the battle between God and Satan in the Bible is but the old Vedic story as developed by Zoroaster in his great Dualism.

The Puranas have narrated mainly three stories of SIVA and SAKTI. * The first is the celebrated CHANDI, which describes the battle between the DEVAS and the Danavas, between the Heavenly Spirits and the Evil Spirits, in a beautiful garb. The second story relates DAKSHA YAGMA, and the third is the BIRTH OF KUMARA, which story is also for the purpose of the War between the Gods and the Demons. †

Markandeya Purana says :—

In former times war was waged between the Devas and the Danavas for the full space of many hundreds of years. Innumerable battles were fought

In the Puranas,—the war has been mainly described as an attempt of the Gods to suppress the EVIL SPIRITS through the almighty power of the Supreme One,

* The Puranas are commonly stated to be eighteen in number. There are also many *Upa* or minor Puranas ; the names of many of them cannot now be found. In some of the Puranas, not in all of them, the stories of Siva and Sakti are narrated.

The eighteen Puranas are,—Brahma, Padma, Vishnu, Saiva, Bhagavata, Naradiya, Markandeya, Agni, Bhavishya, Brahma-Vaivarta, Linga, Varaha, Skandaya, Vamana, Kurma, Matsya, Garuda and Brahmanda.

All these Puranas are classed into three groups according to the qualities which prominently prevail in them. The Matsya Purana remarks that those Puranas in which the glory of Hari or Vishnu prevails are *Satwica*; those in which the legends of Agni or Siva predominate are *Tamasa*, and those which dwell most on the stories of Brahma are *Rajasa*.

The stories and legends of Siva and Sakti are found mainly in the following Puranas. The Padma Purana describes the *Dakshma Yagma*. Siva and Vayu Puranas also describe it. Markandeya describes the great battle between Sakti and Danava Sumbha and

between Mohishasura, the greatest of the Danavas, and Purandara,—Indra,—the King of the Devas.*

The Devas were routed, and the Danavas occupied their Kingdom. † The defeated and oppressed Celestials then went to the great Triad, Brahma, Vishnu and Siva, and narrated their plight.

Vishnu heard the word of the Deities, and fire blazed forth;—Siva was angry, contracting his brows with furious anger. Abundance of light issued from Brahma and Siva.

An immense mass of Light issued forth from the bodies of Indra and other Devas and conglomerated. This effulgent lustre appeared as a flaming mountain.

This peerless Light, issuing from the bodies of the Devas, transformed into a Woman, extending through the three worlds. ‡

The Energy of SIVA created her face; the Brightness

Nishumbha. This story is also found in the Matsya Purana. Vavishya Purana elaborately describes the marriage of Uma (Sakti) with Siva and the birth of Kumara. This story is also found in the Linga, Skanda and Bamana Puranas. The Kurma Purana is mainly written to extol the worship of Siva and Sakti.

We shall now describe how beautifully the Birth and the visible Manifestation of great SAKTI has been described in the celebrated *Chandi* of the Markandeya Purana.

* Markandeya Purana, Chap XXXII.

† Allegorically, the Universe was overspread with Sin and Evil.

‡ Thus great Sakti was born,—being the UNITED PROWESS of all the Gods.

of Yama made her hair. * Her arms were formed by the Light of Vishnu; † her loins by the Light of Bhava.

Her feet were made by the Energy of Brahma,—her thighs and the calves of her legs were created by Varuna; ‡ her fingers by Vasus; and her nose by Subara.

Her teeth were created by the Brightness of Prajapati; her three eyes by the Energy of Pavaka; her forehead by the Light of Sandhya; her ears by Anila. The Brilliancy of other Deities formed her body. \$

From the Glory of the LIGHT of all the Gods, Sakti sprang.—The Celestials saw the Destroyer of their Enemy and were exulted.

The holder of *Pinaka*, || Siva, took out his *Sula* and bestowed it on her. Vishnu gave her a *Chakra*, ¶ drawn from his own *Chakra*.

Varuna gave her his weapon, *Pasha*;—Hutasana his *Sakti*; Maruta placed before her a bow with arrows and quiver. Indra took out his *Vajra* (thunder) and gave.

* Yama is a Vedic God, but in the Puranas, he is the God of Death. In the Vedas, he is the first *Man* who died, and who then became the Lord of the Kingdom of the Dead.

† Vishnu is the Vedic Surja, Savitar, Agni &c. In the Puranas, He is one of the Hindu Triad.

‡ The Vedic God Varuna is the God of Waters in the Puranas.

\$ The others are the different names of different Gods.

¶ *Pinaka* and *Sula* are the same weapon,—the fearful Trident of Siva.

¶ Discus is the weapon of Visnu.

it to her. Yama gave her his *Pasa* weapon. Prajapati, the Lord of Creatures, bestowed on her *Akshamala* and *Kamundula*. *

The Maker of Day, the Sun, filled his rays in the roots of her hair. A necklace, pure as milk,—immaculate panoply, a *Kundamoni*, divine *Kundala* and *Kataka*, †, a crescent on her head, a beautiful *Keyura* on her arms,—ornaments and beautiful neck jewels, adorned her body.

Ring of precious stones were placed on all her fingers. Viswakarma, the Creator of the Universe, gave her the *Parasu*, an invulnerable coat of arms, and never fading garlands of lotus for her head and neck. Jaladhi gave her a beautiful chaplet of lilies, and Himavat bestowed a lion to ride and many other gems and jewels.

Dhanadepa gave her a golden vessel with imperishable wine to drink. Shesha gave her a necklace of serpents, and other ornaments and magnificent gems.

Thus did SHE appear. The Earth quaked,—all the mountains were shaken, and the Devas joyously shouted, "Victory be to the Rider of the Lion!"

The United Powers of all the Gods created CHANDIKA,—the SAKTI of Siva,—the DESTROYER of the Danavas,—the Bad and Evil Spirits of the Universe

* The others are the weapons of the different Gods. We need not say,—these weapons are all allegorical;—the whole description is allegorical.

† All these are the names of different weapons and ornaments.

She was the Merciful MOTHER,—the Protector of his children.

Can there be any thing more beautiful, more poetical, more sublime and grand than this ?

CHAPTER II.

ADORATION TO SAKTI.

No wonder, all the Celestials with Brahma at their head thus adored the great Goddess of all the Goddesses.

“O Goddess of the Universe, the Mother of the Earth, the Creator of Matter and Destroyer of it,—thou art *Swaha*,—thou art *Swadha*,—thou art *Vush-ut-kara*,—thou art *Sudha*,—thou art *Ackchara*,—thou art eternal, and of Three Powers, *Matra*,—*Ardha-Matra*, constant, perpetual. * Thou art SHE who is inexpressible;—thou art Savitri,—thou art the Light,—thou art the Superior Mother.

Thou art the Sustainer of all things,—thou governest all things,—thou existest constantly to the end.

Thou art the Principle of Creation, thou art Plastic, thou art the Preserver, thou art the Destroyer in the end,—thou pervadest through the Universe.

Thou art the Supreme Knowledge, thou art the Great *Illusion*, the Supreme Intellect, the Supreme Memory, the Great Love, the Ample Light, the Mighty Goddess, who contemplates all Matters by three kinds of dreadful Powers.

Thou art Prosperity, thou art the Goddess; thou art.

* *Swaha*, &c are the sacred terms of *Yagmas*, Sacrifices.

Three powers are those of Creation, Preservation and Destruction.

The whole Adoration clearly shows that it is addressed to none-1,

Hari (Vishnu), thou art Wisdom that creates Understanding ; thou art Modesty, Strength, and Gratification. Thou art Mildness and Forgiveness.

Thou art placed the Greatest amongst the Week;—thou art beautiful, excellent, supreme among the excellent,—thou art the Great Goddess. Thou existest in all that is little and all that is great,—in gay and sad things, and thou art powerful by acquirement of their strength. Who is then left to praise and adore thee !

Thou makest the world,—thou destroyest the world,—who can then praise and adore thee ! *

Thou possessest the body of Vishnu and also of Maha Eshana (Siva),—both of whom are the base of thee. Who then can praise and adore thee ! ”

Thus prayed the Gods; and the great Goddess went to destroy the enemies of the Gods ;—the enemies of the Good and the Virtuous,—the enemies of Righteousness in the Universe.

We need not describe the battle. Mahisasura was killed, and every one exclaimed that the army of the Daityas was annihilated. †

The eloquent Indra and all the Celestials, after the annihilation of the Danavas, bowed their heads low before the great Goddess, and thus addressed her.

“ O Goddess, by thy Power this world was created with spirits and numerous forms. O Ambika, thou art

else but the Almighty SAKTI,—the FORCE,—that lies in the unknowable Supreme One.

* This is from the Mrkandeya Purana, Chapter LXXXI.

† This battle has been elaborately described in Chapters LXXXII & LXXXIII, Markandeya Purana

revered and adored by all the Deities. The great sages prostrate themselves to thee. Mayst thou give us prosperity !

Thy Miracles are unparalleled. Bhagaman, Ananta, Brahma and Hara * are unable to express it. Mayest thou, O Ambika, preserve the world and dispel the fears of the Danavas ! †.

Thou residest in the mansion of the virtuous as a Goddess of Wealth and as an unlucky Deity in the abode of the vicious and sinful. Thou residest as Wisdom in the heart of the wise,—as Faith in Mankind, as Modesty in all men. To thee, O Goddess, I bow my head and implore thee to rule the Universe.

How can I describe thy FORM which is inconceivable? Thou art great, heroic, ample,—thou art the destroyer of the Demons.

Thou art the Instigating Cause of the Universal Earth, of Three Powers, incomprehensible to sinners. Thou art undefinable, inscrutable and the great Principle of Matter.

O Goddess, thou art Intelligence, the Essence of the substance of various Sciences; thou art impenetrable, thou art a vessel on the difficult sea of secularity. Gouri, ‡ thou art worn by the crescent-crowned God (Vishnu.)

* These are the names of Vishnu and Siva.

† The Danavas, meaning Spirits of Evil and Sin.

‡ Gouri is one of the names of Sakti,—such as Ambika, Chandika, Durga, Kali, &c &c.

O Goddess, we now entreat thy countenance for the ample increase of generations. We implore thee to destroy the extensive posterity of the forces of the *Asuras*,* and to bestow on us the desired wealth, fame, inexhaustible virtues, offsprings, attendants, consorts, and promotion on the people of the countries. thou favourest. Mayest thou countenance them !

O Goddess, the virtuous, by faithfully performing every day the different divine services and consecration, depart to heaven, and thereby reap the fruits of their labour in the three worlds. †

O Durga, all creatures lose their fear by praying to thee. Thou dost grant abundance of prosperity; thou dost release from pain and grievous distress. Who is more watchful to oblige us in every respect, and who is more compassionate than thee!

Thy prowess is without equal; thy form will create fear in the enemy. In peace thou art complacent, and in war thou art implacable; O Goddess, thou bestowest benedictions on the three worlds.

O Ambika, preserve us by thy trident and sword ; preserve us by the ringing of thy bell and by the sound of thy bowstring ‡ O Chandika, guard the East and the West and the South. O Brahmani, defend the North with thy trident.

*. It means the Spirits of Evil and Sin in the Universe. All these battles are allegorical descriptions of the suppression of sin and vice by God.

† This fully indicates that the intention is the establishment of the Kingdom of Righteousness in the Universe.

‡ The voice of Virtue and Righteousness.

Mayest thou support the saints and good spirits that live in the three *Lokas*. * Mayest thou retain a number of tremendous Forms on the earth, that wield the sword, trident, club and other instruments in their hand to defend us at all times and places. †

* Three *Lokas* are the earth, the heaven and the nether worlds.

† Such adorations and prayers cannot be addressed to any one but the GREAT SPIRIT of the Supreme One. The poetical Rishis have given the SUPREME POWER a human form,—that is all. So has Milton given a shape and form to Satan,—nay to God. The description of the *Paradise Lost* in the Bible and that of the *Paradise Lost* of the Puranas is almost the same. The difference is only of the time, place and circumstances.

CHAPTER IV.

SUMBHA & NISHUMBHA

The Asuras, Sumbha and Nishumbha, by the strength of inebriation, possessed the whole portion of the Sacrifices of the three worlds. * They likewise usurped the powers of Indra, Surja, Kuvera, Yama, Varuna, Pavana and others. The Deities were beaten by them and were deprived of their realms, and fled. †

* The Sacrifices produced Virtue and Righteousness in the world. The Asuras destroyed all this. Therefore it clearly means that they were the Evil Spirits of the world, and they destroyed all virtue and righteousness in the world. They usurped the functions of the Celestials who were always engaged in doing good to the creatures, extending the Kingdom of Virtue and Righteousness in the Universe. God in his GREAT SPIRIT always destroys this onrush of the Evil Spirits.

This struggle between the Good and the Evil has found place in every religion. In the Aryan Hindu Religion, it is the war of the Devas and the Danavas. In the Zoroaster's religion, it is the battle between Ahurmajda and Daevas.—In Buddhism, it is between the Buddha and Mara, and so on. In human heart it is between Conscience and Evil Propensities.

†. For the reasons stated below, we give the translation of almost the whole of the *Chandi* from the Markandeya Purana

(1) Many of us have read the description of the battle between God and Satan, but have not read that of our own Sastric battle between the GREAT SPIRIT of God (SAKTI) and the Evil Spirit (the Danavas).

(2) This Chandi,—containing the description of the battle between Chandika and Sumbha and Nishumbha,—is very gra-

The Asuras assumed authority of the Universe and expelled the Celestials. * They, the Celestials, then thus prayed to the great Goddess.

“ We bow down our head to the great Goddess, the Maker of Joy. We continually and repeatedly prostrate ourselves and pay homage to the auspicious Mother. We humbly bow our head reverentially to the Pious.

Salutation be for ever to *Radri*. † Salutation to the *Dhatri*. Eternal Salutation to the Light, to the Moon, to Beatitude. Twice Salutation to the Prosperous, to the Prolonger, to Maturer, and to Karma.

Twice Salutation to the Supporter of the Earth and to the Goddess of Wealth. Twice Salutation to Durga,—the Reliever of all distresses and difficulties. Eternal Salutation to the Renowned One,—eternal Salutation to the Black and Dusky. ‡

phically described, and it is considered *very sacred and holy* by all the Hindus. No great Hindu religious ceremony can be performed without reciting it *verbatim*.

(3) It will give a clear and full idea of the PERSON whom we worship in the name of Sakti, or Chāndi or any of Her hundreds of names.

(4) Unless we read it, we shall not be able to form an adequate idea of the religion of Siva and Sakti which is the scope of this work. Therefore we start with the translation of this most holy work.

(5) Lastly it contains some *Adorations* like of which cannot be found in any other religious books.

* The Universe is led to vice, sin and evils by the Evil Spirits.

† Earth and Heaven.

‡ It means “black and dusky appearance of the Eternal Space.” Thus Sakti has been described *black* and named *Kal*

Twice Salutation to the Ample, to the Mild, to the Austere. Salutation to the Establisher of the world and to the Goddess of all Goddesses. Five times Salutation to the great Goddess who is called Maya (Illusion) of Vishnu in all creatures.

Five times Salutation to the Goddess who is the MIND in all creatures. Five times Salutation to the Goddess who is the INTELLECT in all creatures. Salutation to the Goddess who is REPOSE in all creatures. Five times Salutation to the Goddess who is the APPETITE in all creatures. Five times Salutation to the Goddess who is the Shadow in all creatures.

Five times Salutation to the Goddess who is the POWER in all creatures. Five times Salutation to the Goddess who is GRATIFICATION in all creatures. Five times Salutation to the Goddess who is MERCY in all creatures. Five times Salutation to the Goddess who is CASTE in all creatures. Five times Salutation to the Goddess who is MODESTY in all creatures. Five times Salutation to the Goddess who is PITY in all creatures.

Five times Salutation to the Goddess who is the FAITH in all creatures. Five times Salutation to the Goddess who is SPLENDOUR in all creatures. Five times Salutation to the Goddess who is PROSPERITY in all creatures. Five times Salutation to the Goddess who is Memory in all creatures. Five times Salutation to the Goddess who lives as FAVOUR in all creatures.

Five times Salutation to the Goddess who exists as a MOTHER in all creatures. Five times Salutation to the Goddess who lives as a Form of DELUSION in

all creatures. Five times Salutation to the Goddess who exists as WISDOM in all creatures. Five times Salutation to the Goddess who is above the Organs and eternally Pervades through all creatures.

* We salute the Goddess who resides in all the worlds as a Form of Effulgence. *

O Goddess, O Bestower of Happiness, give prosperous blessings on us. Dispel the danger that encompasseth us,

We and all the Celestials salute thee. Destroy the proud *Daityas* (Evil Spirits.) Whoever contemplates thee with obeisance, their misfortunes shall be instantly removed. †

* We should ask our readers to compare this adoration with that of Srikrishna's description of Himself in the *Vagavata Gita*. Both are written in the same spirit.

† Can there be any thing more grand? We must mention that in the *Chandi*, Sakti, though described with a human form, yet has no human existence. She is eternal, heavenly, godly and sublime.

CHAPTER V.

The Death of Dhumralochana.

From the body of Parvati, Ambica issued, and was called Kousiki throughout the world. When she had emanated from Parvati, who turned black, she was called *Kousiki*, and she played about on the Himachala. *

Her transcendent and beautiful Form created admiration, and was seen by Chanda and Munda, the attendants of Sumbha and Nishumbha. They went to Sumbha and thus spoke :—

“O great sovereign, there is a beautiful female, exulted on the Himachala mountains. She charms the heart of all beholders. There is no one like her yet seen by any body. Find out who she is and possess that angelic one.”

“That charming lady is a gem among the damsels. O king of the Danavas, go and see her. If you have already collected in your palace all the precious gems

* We shall later on describe the various forms of Sakti as delineated in the Puranas and shall give their allegorical significations so far as possible. We have already said, SAKTI has been given innumerable names.

Here it is said, she turned *black*. In her black form, she is called KALI.

Himachala is the Himalaya Mountains.

of these three worlds ;—why do you not take this auspicious female gem ?”

Sumbha then sent a messenger, named Sugriva, to the Goddess. The messenger was thus ordered :—
“Go and tell her that I want her. Convey my order at once. Carry out my order, by pleasing her in any manner.”

The messenger proceeded to the mountain and delivered his king’s message to the Goddess thus :—

“O Goddess, Sumbha is the lord of the Danavas ; he is the mighty sovereign of the three worlds. I am his messenger sent by him to you. He has established perpetual and unbounded authority over all the Celestials. Listen to what he says.”

“He says :—‘I possess all the Celestials of the three worlds and receive solely all the Sacrificial oblations. I have acquired all the excellent gems of the Universe. The world esteem thee, O Goddess, as a female gem. Come to us and we will wear thee. O thou of the darting glances, chose either me or my valliant brother Nishumbha. Thou shalt gain abundant and unmeasured wealth by coming to us.’”

The Goddess replied, “What you have said is true. Sumbha is the lord of the three worlds, so is Nishumbha. But I cannot give up my determined vow. This is the solemn vow, I took. Whoever can vanquish me in fight, whoever can conquer my pride, whoever is equal to me in prowess,—he, and he alone, should be my husband.”

The messenger replied in wonder :—“How do you

arrogantly speak thus in my presence ! Is there any individual in the three worlds who is able to fight with Sumbha and Nishumbha ? All the Celestials, united together, were unable to withstand the Danavas in war ; how can you then, a single woman, resist them ? You will be obliged at last to go, disgracefully dragged by the hair, to great Sumbha and Nishumbha."

The Goddess smilingly said, "Is such the valour and prowess of your Sumbha and Nishumbha ! But I have taken the vow and cannot break it. Therefore, go back to him and tell him all that I have told you."

The messenger went away with rage and told the Danava king all that had happened. The mighty Asura became furious in anger, and thus ordered Dhumralochana, his Generallissimo :—"Go at once, surrounded with your force, and bring that woman to me,—dragging her into my presence by her hair. If there is any one who attempts to protect her, bring him also,—whether he is an immortal, a Yaksha or a Gandharva."

The Danava, Dhumralochana, marched accompanied with sixty thousand Asuras. He found the Goddess sitting on the snowy mountains and addressed her thus :—"Come at once to Sumbha and Nishumbha. If you do not go cheerfully, I shall drag you by the hair to our king."

The Goddess smiled and said :—"The Lord of the Danavas has sent a valiant general with an army ! If you carry me away, what can I do !"

Dhumralochana went to drag her away ;—but the Goddess furiously rose and made a frightful shout

and destroyed the Asuras. Seizing some, she dashed them against one another and killed them in thousands. In a moment all that great Danava army with their general Dhumralochana was annihilated. *

* Chapter LXXXVI., Markandeya Purana :—Dhumralochana means "smoky-eyed".—a living description of Vice.

CHAPTER VI.

The Death of Chanda Munda.

The Danava King went mad with anger when he heard the death of his General and the annihilation of his army. He commanded Chanda and Munda to go at once with a bigger army and bring the insolent woman to him.

Chanda and Munda, attended by four sorts of armies and arms, marched foremost to the fight. * The Goddess, riding on her lion and standing on the peak of the stupendous golden mountain, saw them with a smile.

The Danavas saw her from a distant and then rushed upon her to capture her. Ambika became terribly angry and her face became fearfully black. Her contracted brows overshadowed her forehead,—the terrible KALI slung her *Pasha*. †

She wore a wonderful *Khatanga*, adorned by a string of human skulls; she wore a tiger's skin round her loins;—she looked as if she has turned into a skeleton.

* This is from the chapter LXXXVII of the Markandeya Purana.

† Sakti in the form of *Kali*, the Black, is worshipped all over India. We get this description of *Sakti* in the *Kali Form* first here in the holy Chandi. The following verses of the Chandi describe her *Form*. It is an allegorical description of the terrible aspect of Nature. If we shut our eyes and attempt to see Nature in our mind's eye when she rages in a fearful cyclone,—we think we shall see her in this very black and terrible form. We need not perhaps try to explain this allegorical description of Great SAKTI.

Her mouth widened;—her tongue lolled out;—her eyes became fearfully red;—her appearance filled all the regions. She furiously fell upon the Asuras and destroyed the enemies of the Celestials and devoured their army.

She took hold of the Danavas and threw them into her mouth. She caught hold some by their hair, others by the throat, or others by the hand. She crushed some with her feet; she broke the chests of the others. She swallowed the Danavas like a veritable demoness. In a moment's time, the whole of the Danava forces were crushed; and then Chanda rushed upon the fearful Kali.

The Goddess angrily shouted; her voice was horrible; her mouth became distended and frightful. She gnashed her teeth,—she looked like the orbit of the sun enveloped in clouds.

She made her lion to rise and rush upon Chanda. She, then holding him by his hair, cut off his head with her sword. Seeing the fall of Chanda, Munda rushed upon her;—but the fearful Goddess killed him in no time. Then the Danava army fled in all directions.

Because she destroyed Chanda and Munda, she, the great Goddess, was thenceforward known in the world by the name of *Chandika*. *

* Chanda and Munda both signifies *fearfulness*. God, becoming *Fearfulness* Himself, destroys Terror and Fearfulness in this world. *Similar* alone can destroy the *Similar*,—is a Scientific Truth. We daily see before our eyes the very beautiful, smiling and cheerful Nature turning into a veritable demoness in a moment, and destroying and annihilating as if without the least compassion. Millions of men are destroyed in a twinkle of an eye by an earthquake, a cyclone, a flood. Sin and Vice are *fearful*

God can destroy them only by becoming *fearful*. The above description of Kali,—the Almighty Force,—the Sakti,—of the Supreme one,—is but that description, and nothing else. This grand poetical and philosophical allegory can by no means be called Idolatry or worshipping and adoring idols and stone and clay figures. To realise poesy is sublimity. To realise Nature is Religion. Kali in stone or clay figures is but the material creation of an immaterial IDEA.

We must mention here that it is narrated that this Kali is an Appearance of Sakti, separate from her and is created to destroy the demons.

CHAPTER VII.

The Death of Raktabiḥa.

Then Sumbha ordered all the forces of the Danavas to assemble. Millions of Daityas then rushed upon the great Goddess.

Chandika, viewing the approach of this dreadful army, filled the ends of the infinite regions and the sky with the sound of her bow-string. Her Lion roared fearfully,—and the Goddess shouted tremendously. The army of the Danavas furiously surrounded the Goddess, the Lion, and likewise Kali.

Then the *Powers* of Brahma, Esana, Guha, Vishnu, likewise of Indra, issued forth from their bodies and proceeded in their respective Forms to the help of Chandika. *

She, who rode in front of others in a chariot, drawn by divine Swans, with a string of beads and a pitcher

* We shall ask our readers to mark the descriptions of the different Goddesses that follow. It is distinctly mentioned here that the FORCES of different Gods came to the help of the great Goddess. It is also mentioned that they were but her different *Manifestations*. They are then only *Forces*,—*Celestial Forces*, and nothing else; therefore the *Forms* given to them are but allegorical.

Sakti is worshipped in all these *Forms* and *Names* by the Hindus all over India. These different *Forms* of Sakti can be seen in different temples.

of water in her hand, was called *Brahmani*, *

Mahaswari rode on the ox. She held an excellent Trident in her hand ;—great serpents were coiled round her neck ; she was adorned with a crescent. †

Koumari held a *Sakti* in her hand; she was mounted on an excellent peacock and proceeded in the form of Guha to fight with the Danavas.

Vaisnavi, sitting on the Garura, held the conch, discus, mace, Sarana and a sword in her hand and marched out. ‡

Indri, the holder of Vazra (thunder,) was mounted on a mighty elephant, having one thousand eyes as Indra himself.

And many other celestial *Forces* appeared and rushed to the help of the great Goddess.

Kali was in their front. She struck down the Danavas with her Trident and fearful Khatanga. Brahmani, wherever she went, destroyed the heroic and valliant enemies by pouring water on them from her Kamundala (water pot.) Maheswari by her Trident,

* This is the *Force* of Great Brahma, the Creator. Why she was given this form, it would be presumptuous on our part to explain. Evidently it is an allegorical form and has meaning in its different parts. So is the case with the other *Forms*. As these allegorical *forms* can be differently explained,—we do not make an attempt to explain any of them here, fearing they will be inadequate, nor full.

† This is the *Force* of Siva ; i. e., *Sakti* in another form.

‡ This is the *Force* of Vishnu. In fact they are all but the ONE in different forms. You can, if you like, call them poetical,—but they are by no means idolatry.

likewise Vaishnavi with her discus, Koumari with her fearful Sakti, killed the Danavas. Indri pierced hundreds of the Daityas and threw them on the earth. Brahmamurti broke their chests with the discus; Narasinghi by her nails tore and devoured many thousands of the great Asuras.

Being unable to stand this fearful onslaught, the Danavas fled in all direction. Then the great Danava *Raktabija* rushed upon the Goddess.

When a drop of the blood from his body fell on the earth, it produced one same-sized Danava from the ground. He was struck by the Goddess,—blood gushed out from his body, and other *Raktabijas* rose up from the ground. His head was cut off and blood streamed out of his body, and with it thousands of *Raktabijas* were produced. It was a fearful sight. *

* We think SIN can not be more beautifully described than this. If sins and vices once take possession of the human heart,—it is very difficult, nay almost impossible, to eradicate them from the heart. One vice is removed, and its place is at once occupied by another,—nay by hundreds of others. Is not sin really a *Raktabija*?

Mark with what great difficulty even the GREAT FORCE of the almighty God is eradicating sin from the world. One is destroyed,—ten thousand others are produced from its *seeds*. *Rakta* is blood,—*Bija* is seed. This idea of *Raktabija* is very very grand. It is perhaps more appropriate,—far superior,—to the Biblical Idea of Satan. He is only fearful and cunning, and *imperishable*; *Raktibija*, on the other hand, is not only fearful and cunning,—but is almost imperishable, but *perishable*. He produces from his blood innumerable demons like himself. We

At last failing to annihilate *Raktabija*, Chandika called out to Kali, "O Chamunda, open your mouth. Great Raktabijas are produced from the blood of this terrible One. Lick up his blood before it falls on the ground."

Kali then began to lick up the demon's blood.—She drank up all his blood as it gushed forth, and at last he became void of all blood and fell on the ground. *

have already said, nothing could be a better illustration of Sin than *Raktabija*.

In the Bible Satan is not destroyed ;—Sin lives, even after the attempt of destruction made by God Himself.—but in the holy Chandi, Sin—namely *Raktabija*,—is destroyed by God. We may safely ask,—which is better ?

* Thus died *Raktabija*. Thus were sin and vice destroyed. It can only be done by rooting out its very seed. It can be done by the very *licking out* of it from the innermost heart.

Chapter VIII of the Chandi and Chapter L.XXXVIII of the Markandeya Purana.

We believe we must mention here another fact. The story of the Chandi has been narrated in the Brahmanda Purana in another garb. There Chandika is called *Lalita Devi* and the demon king as *Bhandasura*.

CHAPTER VIII.

The Death of Sumbha & Nishumbha.

We need not further narrate the battle,—it is but repetitions of the previous ones. When Raktabija fell,—then the time of Sumbha and Nishumbha also drew nigh.

After a hard struggle Nishumbha was killed. Then rushed forward the great Danava King Sumbha. This is what is narrated about his death.

“The Goddess saw the Lord of the Danavas coming. * She pierced his bosom with her Trident and made him fall on the earth.

He yielded his life, being transfixed by the Trident of the Goddess. As he fell on the earth, the seven islands and mountains moved. Every one was delighted at the death of the miscreant. The world was in peace ; the sky became serene. The clouds dissolved in air, all inauspicious omens ceased. The sun shone in brilliancy ; the rivers flowed as usual.

All the Gods were filled with joy ; the Gandarvas pleasantly sang. Others shouted ; the Apsaras danced. Hallowing breezes began to blow ; the sun became resplendent.

The inflaming fire moderated ; the planets revolved in peace ; the moon lightened the whole firmament.” *

When the Danava king was killed with all his

* The 9th and 10th Chapters of the Chandi.

Asuras, the Celestial king, with all the Celestials, thus prayed to the great Goddess. *

"O Goddess, thy countenance removes all sorrows and griefs of thy people. Thou art the beneficent **MOTHER** of the whole Universe. Mayest thou preserve the world! Thou art the Goodess of the Animates and the Inanimates. Thou dost sustain alone the world in the form of Earth; and thou as water refreshest all the people.

Thou art the power of Vaisnavi;—thy deeds are endless. Thou art the Element of the Universe;—thou art the Supreme **ILLUSION**. O Goddess, thou bindest all things in Love; thou art the great First Cause; thou art the Giver of Salvation on the earth. Thou art the Essence of all Sciences;—thou art the Wealthy One;—thou fillest all things,—who can praise thy holy Eloquence!

I bow down my head to thee, O Goddess Narayani, who liveth in the hearts of all thy subjects in the form of Intellect. Thou givest to Paradise a local and imperishable abode.

I bow down to thee, O Narayani, who protects all things, spiritual and material. Thou art the over-ruling Power of the Universe.

I bow down to thee, O Narayani, who is the auspicious Bestower of all Prosperity, Happiness and Desire. Thou art the Conferer of all Obligations.

I salute thee, O Narayani, who has power to create, preserve and destroy. Thou art the Fountain-Spring of Virtue from all ages.

I salute thee, O Narayani, who sits mounted on a car, drawn by divine swans. Thou bearest the Form of Brahmani. I bow down to thee, O Narayani, thou holder of the Suras, Chandra, Jyada,—thou who ridest on the ample Ox in the form of great Maheswari.

I bow down to thee, O Narayani, who is attended by the peacock. Thou holdest the mighty mountains on thy nails in the Form of Koutmari. I salute thee, O Narayani, the holder of Sanka, Chakra, Gada and Sarana, thou who appearest in the Form of Vaisnavi.

I bow down to thee, O Narayani, who assumed the wrathful Form of Nrisinhi and slew the Danavas to preserve the three worlds. I salute thee, O Narayani, who took the ample Chakra, and sustained the earth on her probosces in the form of Varaha and Siva.

I bow down to thee, O Narayani, who is crowned Indra,—the holder of Vajra, who glows with one thousand eyes, who is the drawer of the soul of Vritra. I salute thee, O Narayani, who destroyed the Danavas in the Form of Siva-Duti.

I bow to thee, O Narayani, whose teeth and mouth are frightful like the lions, and, who is adorned with a necklace of skulls. Thou, the crusher of the heads of Chanda and Munda, thou art the Modest. Thou art the Omniscient, the Faithful. Thou art the strong Swadha,—the Steady, the Mighty, the Skilled. I salute thee, O Narayani, who is Intelligence and Excellence, Thou art Saraswati, the Goddess of Knowledge. Thou art the Bestower of Prosperity. Thou art the wrathful, the austere, the giver of all benefits.

I bow down to thee, O Narayani, who has manifold Forms, who is the Lady of all things. I salute thee, O Katyayani, whose face is mild, who is adorned with three eyes, and who preserves all creatures.

I salute thee, Bhadrakali, whose face is terrific, who destroyed the entire race of the Danavas. Mayest Thou with your Trident guard us from the fearful ! We bow down our heads to Chandika whose awfully brilliant sword was stained with the blood and flesh of the Danavas, and which destroyed Sumbha, the King of Evil Spirits.

Thou, O Goddess, healest all creatures from all kinds of disorders and givest them pleasures and strength. Those that follow thee, O Goddess, shall never feel distress, and are ever saved. Thou hast destroyed the great Asuras, who are the enemies of Virtue by thy undescrivable deeds and transfigurations.

Thou art, O Goddess, supremely exulted in Science, in Knowledge, in Wisdom, in Eloquence, and in Virtue ; the world is overwhelmed in the loss of thy Love.

Thou dwellest, O Goddess, even among venomous serpents, even amongst hardened and depraved robbers. Thou dwellest where there are combustibles and fires. Thou art the Great Supporter of the world.

O Goddess of the Universe, thou preservest the world ;—thou pervadest through the world holding it. The Universe prostrates at thy feet. Thou art faithfully loved by the world.

O Goddess, protect and preserve the people from

the fear of enemies .by destroying the Danavas.
 DESTROY THE SINS OF THE WORLD * which are born
 of Accidental Causes. †

* All this distinctly shows that this battle between the Gods and the Demons, the Devas and the Danavas, are but the struggle of Virtue and Sin, allegorically narrated, Sakti in her multifarious Forms is but the *Righteousness* of God suppressing *Viciousness* of Sin. But Sin is said to be an Accidental Creation—which God in his Goodness had to suppress. The Chandi beautifully describes this, Sakti, being his FORCE of Goodness,—the Danavas, being the Sins.

† At the end of the eleventh chapter of the Chandi, the Goddess says:—"When disturbances shall arise from the Danavas, then shall I incarnate and destroy the enemies."

Almost the same words were said by Srikrishna in the Gita.

The Buddha and Jesus also said this.

We have said that this CHANDI is held in much reverence by the Hindus. It is one of their holiest books. And why?

The Goddess herself says in the twelveth chapter of the Chandi:—

"Whoever recites the dissolution of Madhu and Kaitabha and the destruction of Mahisasura, likewise the death of Sumoha and Nisumbha, on the *Astami* or the eighth, *Navami* or the ninth, *Chaturdasi* or the fourteenth day with an intent and pure heart and faithfully praises my noble actions, they shall incur no manner of sin, shall never be exposed to distress and never suffer any trouble, or feel any pain. Nor shall he be in fear of foes or thieves or fire or swords or waters at any period. Therefore my actions should at all times be chanted in peace voluntarily and always be heard with joy."

CHAPTER IX.

Siva.

In the Puranas, GREAT SIVA has been given a human form—the idea of God has been allegorically materialised ; still he is beyond our conception. *

* We get the following in the Puranas.

The story of the *Daksha Yagma* in the Padma Purana.

The same story with many adorations of Siva in the Siva or Vayu Purana. It also gives the names and deeds of the various daughters of Daksha, one of whom, Uma, is the wife of Siva.

A series of chapters on the mystic worship of Siva and Devi are found in the Agni Purana.

Vavishvattara Parana narrates the story of the destruction of the God of Love by Siva.

The Linga Purana is almost wholly devoted to the glorification of Siva.

Varaha Purana gives a long story of Siva and Durga.

In the Skanda Purana, a whole part of it, namely *Kashi Khand*, is devoted to the legends and stories of Siva, specially as regards Benares.

In the Vamana Purana, we find elaborate descriptions of the worship of Siva Lingams ;—we find also the story of Daksha Yagma and a long narration of the marriage of Siva and Uma and the birth of their son, Kartikaya.

Kurma Purana also inculcates the worship of Siva and Durga. It gives the origin of the four *Saktis*, namely Maheswari, Siva, Sati and Haimavati, who rose from Siva and tells many Saiva legends.

The great Rishi the compiler of the holy Vedas, Vyasa, thus adores him.

“Adorned with the matted hair like the waves of the beautiful Ganges, Gouri always adorning him sitting on his left,—the favourite of Narayana, the destroyer of the pride of Ananga,—the God of Love,—the Lord of the Baranashi City,—adore Him ; He is the Lord of the Universe.

The Unknowable of words,—endowed with many attributes;—the Lord of Voice, the Worshipped of Vishnu and the Celestials, on whose left sits the greatest of the Goddesses, his wife,—the Lord of the Baranashi City—adore him ; He is the Lord of the Universe.”

The Lord of the Elements, the Bearer of the body adorned with the ornaments of snakes,—the Wearer of the tiger skin,—the three eyed God, the Remover of the terror of *Pasha* and *Ankusha*, the Holder of *Shula*,—the Lord of the Baranashi City, adore him ; He is the Lord of the Universe.

The *Matsya Purana* contains the narratives of the destruction of Tripureswara, the war of the Gods with Taraka and the Danavas, and the consequent birth of Kartikeya together with the various circumstances of Uma's birth and marriage and other events. It also narrates the destruction of the Asuras, the origin of the *Matris* (*Sakti*) &c.

Hundreds of other stories and legends of Siva and Sakti,—specially illustrating the sanctity of the various temples and holy places are narrated in almost all the Puranas as well as in the *Upa Puranas*. It is not possible to tell them all in this work; we therefore give here only the principal three namely the *Chandi*,—the *Dakshma Yagma* and the *Kumarasambhava*.

Adorned with a crescent as beautiful as the moon, the fire emanating from his forehead like five arrows, the King of snakes,—the Lord of the Baranashi city, adore him ; He is the Lord of the Universe.

The Bearer of five faces,—the God having the tread of the mad elephant,—the Destroyer of the Daityas and the Panyagas,—the great Destructive Fire for death, bereavement and decrepitude,—the Lord of the Baranashi city, adore him ; He is the Lord of the Universe.

Full of fire and brilliancy,—both with and without attributes, the Lord without a Second,—the Centre of Bliss,—the Unconquered, the Unfathomable —the Destroyer of all faults,—the Self-manifested,—the Lord of the Baranashi city,—adore him ; He is the Lord of the Universe.

Free from the faults of wrath, and the lover of his own people, the Home of Peace and Renunciation,—the Help of the daughter of the Mountain,—the Fountain of Beauty, Patience and Auspiciousness, the Lord of the Baranashi city, adore him ; He is the Lord of the Universe. *

Great Sankara who raised the religion of Siva to

* This is the *Form* of Siva as conceived in the Puranas. Why of all others such a *Form* was imagined is a question which it is beyond the scope of this work to answer. The figure is allegorical, and can be explained, —nay has been explained in the *Sastras* and by their commentators, in various ways.

Whatever it is —it is quite plain from the above adoration that when a Hindu worships Siva, he adores and worships when Supreme Lord of the Universe and none else.

the highest Philosophical and Ethical pinnacle thus prays to him :—

“I adore Siva, Sankara, Shambhu, Eshana,—the Master, the Lord of my life, the Exulted One, the Supreme Lord of the Universe,—the Centre of all, the Eternal Bliss,—the Lord of Elements, the Lord of Spirits.

I adore Siva, Sankara, Sambhu, Eshana,—round whose neck hang the garlands of human heads,—whose body is covered with snakes,—who is the Destroyer of the great hoary-headed Time ; who is the Protector of all,—who is adorned with matted hair, and on whose head flow the holy Ganges.

I adore Siva, Sankara, Sambhu, Eshana,—the Lord of mountains, the Lord of creatures, the Lord of the Celestials, the Greatest of all Great Gods, whose abode is on the High, whose laughter is fearful, who is the Destroyer of all great sins and, who is ever fully manifested.

I adore Siva, Sankara, Sambhu, Eshana,—the half of whose body is made of the daughter of the Mountain, —who resides on the mountain peak, who is the adored of Bramha and Para-Brahma.

I adore Siva, Sankara, Sambhu, Eshana who holds the Trident in his hand, who rides on the Ox, who fulfills all desires, who is the foremost of the Gods.

I adore Siva, Sankara, Sambhu, Eshana,—whose body is like the autumn Moon, who is the centre of all good, who has three eyes, who is pure, who is the pride of the Lord of Wealth, and whose nature is wonderful.

I adore Siva, Sankara, Sāmbhu, Eshana,—who removes the terror of snakes, who roams on the cremation grounds, who is the Essence of the Vedas, who has no changes and who delights to live in *Shashana*. I adore Him, the Great, again and again."

Such is the Great SIVA. All his adorers have addressed him in this way ;—all have seen him in their mental eye in this Form.

His is a magnificent form. He lives on the hoary headed snowy mountains,—he rides on a magestic white Bull. He wears round his waist a beautiful tiger's skin. From his neck hang many garlands of human heads,—his body is ornamented with many coloured snakes. He has five faces and three eyes. The brilliant moon shines from his forehead, and the holy Ganges plays within his matted hair. His body is snowy white ;—and on his left sits his wife, the golden Gouri—the Greatest of great Sakti. He holds in his hand the fearful and magestic Trident ;—he lives in his own Majesty, in his own Sublimity and in his own Eternal Bliss.

And what is He? He is Siva, the Beneficial. He is the Master, the Lord of Life, the Exulted One, the Supreme Lord of the Universe, the Creator of all, the Lord of Elements, the Lord of Spirits,—He is the Eternal Bliss.

He is the Destroyer of Time and Death ; He is the Protector of all, the Destroyer of all Sins; He is the Great Manifested One. He is the Unconquered, the Unfathomable, the Unknowable, the Infinite, the Fountain-Spring of Peace and Renunciation, the Centre of all Beauty,

Patience, and Auspiciousness ; He is the Greatest of all Yogees. *

He is the Centre of all Knowledge,—Knowledge in Medicine, Knowledge in Music, Knowledge in everything.

He is the great *Nirguna* Brahma ;—He is the great *Saguna* Iswara. † He is the MAN in GOD and the GOD in MAN. He is the great PURUSHA of the Hindu Philosophy ; He is the great ISWARA of the Hindu Theology ; He is the great SIVA of the Hindu Mythology. His is the FORM of the Infinite Unconceivable Universe, brought poetically and allegorically into a grand, majestic and sublime human shape. When a man, if it is at all possible for him, can realise in the heart of his heart, the Unconceivable Form of the Greatest

* A YOGEE is a man who has become ONE with God; so there is no difference between Him and the Supreme One. Therefore SIVA is a MAN in GOD and GOD in Man.

† Sauti begins the Mahabharata with this Prayer to Siva which will give an idea of *Nirguna* Brahma and *Saguna* Iswara.

“Having bowed down to the PRIMORDIAL MALE BEING Eshana, to whom the multitude make offerings and who is adored by the multitude, who is true Incurriple One, Brahma, perceptible, imperceptible, eternal, who is both a non-existing and an existing-non-existing Being, which is the Universe and also distinct from the existing and non-existing Universe,—who is the CREATOR of the high and the low, the ANCIENT, the Exulted, the Inexhaustible One, who is Vishnu, the beneficent and benifience itself, worthy of all preference,—pure, immaculate, who is Hari, the Ruler of the Faculties, the Guide of all things, moveable and immoveable, I will declare the sacred thoughts of the illustrious Vyasa.”

of great Siva, he will like Vyasa and Sankara and thousands other Sages and Rishis, cry :—

“ I adore Siva, Sankara, Sambhu, Eshana,—the Supreme Lord of the Universe.” *

* After describing Siva, the Great Lord, in this way,—the Puranas bring him down to the earth in the form of a man. His abode becomes the snowy *Kailasha*,—a range of hills situated on the north of the Himalayas, and he becomes the husband of SATI—the daughter of Daksha Prajapati.

CHAPTER X.

Sati.

From the earliest days of the holy Vedas, the Hindus recognised and felt the INFINITE FORCE that lay in the unknowable Supreme One. And this FORCE they called by various names. In the earliest Vedas, It was called AGNI; in the Vedanta, It was called MAYA and PRAKRITI; in the Puranas, It was called Sati, Sakti, and was given hundreds of other names.

In the Vedanta,—in the Hindu Philosophy ;—SIVA is PURASHA and Sakti is PRAKRITI; in the Puranas,—in the Hindu Mythology,—Siva is the Husband and Sati is His Wife. *

And she is said to be the daughter of Daksha. This is how Daksha appeared.

“ In this world, when it was destitute of Brightness and Light, when all around was enveloped in total Darkness,—there came into being as the Primal Cause of Creation A MIGHTY EGG, †—the ONE INEXHAUSTIBLE SEED of all created beings. It is called *Mahadivya* and was formed at the beginning of *Yuga*, in which, we are told, was the True Light, Brahman, the Eternal One, the Wonderful and Inconceivable Being, present alike in all

* We shall have to speak much about *Purusha* and *Prakriti* when we shall deal with the Saiva Philosophy.

† This EGG is but an allegorical name of the FIRST Cause of the Universe.

places, the Invisible, the Subtle Cause, whose Nature partakes the nature of Entity and Nonentity.

From this Egg came the Lord Pitamaha, Brahma, the one only Prajapati, the Lord of Creatures, with Suraguru and Sthanu, so Manu, Ka, Paresthi, also Pracheta and DAKSHA." *

Thus Daksha was not a human being like any of us. He was a creator of many beings. The Puranas say:—"The Lord of Creation, Daksha, then, from his desire of making creatures, begat fifty daughters. He bestowed ten of his daughters on Dharma, and twenty-seven on Chandra, the Moon." †

Sati was married to Siva, the Lord of the Kailasha, and she became the Wife of the Poorest of the Poor; ‡

* Mahabharata, Adi Parva, Section I.

† These twenty seven daughters are the twenty seven Constellations;—thus it is clearly seen that Daksha was not a human being like any of us. Therefore his daughter *Sati*, the wife of Siva, cannot be a human being, though painted in the Puranas as such. Siva and Sati are but the allegorical Figures of *Purusha* and *Prakriti*. In whichever way we consider, we cannot get rid of this fact.

(1) In the Puranas and in the works of the great Indian poets, the *Kailasha* has been described as the very Paradise on earth. It is full of all that is beautiful, all that is pure and holy,—all that is grand and sublime. It is a place where the tigers and lambs play together. It is a place where there is the Eternal Bliss. We need not say, the idea of Paradise has got a place in every recognised religion of modern times; and it is described in all of them almost in the same words.

on earth. * Siva had no attachment to the world ;—being the Lord of all, he possessed nothing. He was known as a mad man,—as an adept in intoxicants,—a loafing beggar,—a companion of ghosts and spirits,—always dancing about in the places of cremation. †

Sati went away from her father's palace to her mad husband's home ; and she lived there in Eternal Peace and Bliss,—hardly ever thinking of her parents. ‡ But

* A true *Yogee* possesses sovereignty over all the wealth,—but as he has no attachment to it, he is described as the poorest of the poor. The following is the description of a *Yogee* as given in the Gita.

“When one's mind, having his will restrained, becomes confined in one's own self, then that man, being indifferent to all objects of desire, is called a *Yogee*. In an airless place, a light flickers not,—this has been cited as a simile of a *Yogee* whose mind has been restrained and who devotes himself to abstraction. That state in which mind being restrained ceases to work, in which one, seeing the Self by Self, becomes pleased in Self, in which one experiences that Infinite Felicity which is beyond the sphere of the senses and which only the understanding can grasp,—adhering to which one never swerves from the Truth, acquiring which one considers no other consideration higher than it, adhering to which one is not moved in the greatest misery,—such state should be understood to be called *Yoga*.”

The Puranas have tried to paint Great Siva as the King of all such *Yogees*,

† Such a man generally becomes just as Siva has been painted. Many *Yogees* were known as mere mad men.

‡ It is said, the great Rishi, Narada, —another of the mind-born sons of the Creator,—knew that great *Muhamaya*, —i. e. the Great Force, SAKTI, the PRAKRITI,—has appeared in the Form of Sati and as a daughter of Daksha, therefore he induced him to

Daksha was not pleased ;—he was not pleased that his most favourite youngest daughter should live in poverty and misery,—at least as he thought she was made to do, being the wife of the maddest maniac on earth. *

An eternal enmity grew up between him and his son-in-law, and he ordered that none should ever utter the name of Siva and Sati in his kingdom. They were dead, and dead to all his people. †

marry his daughter to Siva, though Daksha was not favourably disposed towards him. In some Puranas it is mentioned that Daksha agreed to give his daughter in marriage with Siva at the request of Brahma, the creator. In some other Puranas, it is mentioned that Sati herself selected Siva as her husband, and Siva came and took her away from the *Sayamvara* Sava which Daksha invited for his daughter's marriage. It is however mentioned in all the Puranas that Daksha gave his daughter to Siva very unwillingly.

* This story of the Daksha Yagma is intended to show Siva and Saktis' *Grandeur* to the world. The love of the husband towards his wife, and the wife's devotion to him, has been painted in magnificent colour. Sati is the highest model of a true wife. None can approach her in wifely devotion,—devotion to a husband,—in outward appearance what a husband,—a mad maniac.

† The main intention of this story is the glorification of Siva-worship. Daksha was Anti-Sivait,—he was ever eager to insult and degrade him,—and the result was his final overthrow.

We must mention here that this story of the Daksha Yagma is a very ancient one. It is evident that the story is borrowed from some early source and placed in the modern Puranas. We have already said in the Introduction that the Story of Siva and Sakti appeared in the Aryan land long before the birth of the Buddha.

This Daksha Yagma has been narrated in various ways in almost all the vernacular languages of India, and the story is known to every Hindu child.

He did not remain satisfied with this,—he went further. He arranged to perform a great *Yagma* (Sacrifice) in which he invited all the world except his son-in-law and daughter. He purposely and intentionally called this assembly to insult Siva. * In this great assembly he poured bitterest invectives on the head of his son-in-law. A great poet has beautifully described this, and we can do no better than give a translation of it here. †

“O ye the assembled one, listen to my son-in-law’s qualifications. He is older in age than my own ‡

* This story indicates,—and many other incidents mentioned in the Puranas, support the view,—that from a very early time, religious sectarian disputes appeared amongst the Hindus,—nay it, on many occasions, resulted in bloodshed. The story of the Daksha Yagma, the defeat and overthrow of Daksha, the great enemy of Siva, though he was supported by Viṣṇu as mentioned in some of the Puranas,—shows that the story was written for the sole purpose of glorifying Siva-worship. Among the Puranas, some are distinctly Saiva Puranas,—whereas others are Vaisnava Puranas.

† This address to the assembled guests, pouring bitterest abuses on the devoted head of Siva, has been most beautifully written. It bears two constructions,—one is pure abuse,—a description of great Siva as he outwardly appears to the world; the other is the description of his real Self. We give the abusive portion in the texts, and shall give the other construction in foot-notes as we proceed. As this beautiful poem gives both sides of Siva’s character in one description, we shall ask our readers to carefully read it.

‡ Brahma is the Progenitor of Daksha;—Siva, the Puruṣa, is elder than Brahma; he has neither the beginning nor the end,—therefore he is elder than the father of his father-in-law, Daksha. To marry one’s daughter to such a one is shameful,—so says Daksha.

father. He has absolutely no qualifications.*—he is a loafer, his place is everywhere ;—† he is an adept in *Siddhi* (intoxication). ‡

To him there is no difference between respect or insult, between good place, or bad place, between ignorance or knowledge. \$

He does not respect any religion ;—neither does he care for any action. He finds no difference between ashes and *Chandana*. ||

To him a Yavana, a Brahmana, a dog and himself are all alike. Heaven and a cremation ground are equally the same place to this mad man. ¶

* The Supreme One is *Nirguna*, i.e., without any attributes whatsoever.

† He is omnipresence,—he is everywhere.

‡ *Siddhi* is an intoxicant, and *Siddhi* again means the final stage of *Yoga* in which the man and the God become ONE and the SAME. It means, he is the king of Yogees.

\$ The *Gita* says:—"He, who has controlled his self and has become free from passions, has his self unmoved in cold and heat, pleasure and pain, honour and dishonour. He has truly attained to *Yoga* whose self is content with Knowledge and Special Knowledge, who is unmoved in every thing, who has conquered his senses and to whom clay, stone and gold and all are alike."

|| God is beyond and above all religions—all *Dharmas*. He is also beyond all *Karmas*,—all actions. Siva, being the Supreme God himself, — is beyond all *Dharmas* and *Karmas*. In the abusive sense it means a godless, irreligious, vicious man.

¶ The lines from the *Gita* quoted above will explain this also. In one sense it means a man totally depraved,—in another sense, it speaks of Him only to whom the highest and the lowest, the best and the worst are all alike.

He feels happiness in pains, and pains in happiness ;—
 He has absolutely no fear of the after-life. *

No body knows to what caste he belongs ;—he has
 no respect for any body ;—he is always engaged in
 doing unclean things. †

It is impossible to call him a *Brahman*, for he is
 beyond the pale of the religious acts of the Vedas.
 He is neither a *Khatriya*,—for his hair is matted and
 his body is covered with ashes:

Nor is he a *Vaisya*,—for he does not cultivate any
 land ; neither does he carry on any trade. Who will
 call him a *Sudra* when the twice-born men adore him
 and when he wears the holy thread of snakes ? ‡

He cannot be called a *house-holder*, because he earns
 his livelihood by begging and does not perform any
 householder's duty. He cannot be called a *Sannyasi*,
 (an ascetic) because my daughter Sati is his wife.

He cannot also be called a *Yogee*, living in the forest,
 for he has his home on the *Kailasha*. He cannot be called
 a *Brahmacharin*,—for his companions are female spirits."

Thus did Daksha abuse him. He did not understand
 Siva,—he only saw his outward appearance and hated him
 with all his heart. He invited all the world,—but inten-
 tionally forgot Siva and Sati. And the result was his
 discomfiture and the destruction of his great *Yagma*.

* We need not perhaps explain this further.

† To Him who is the Supreme God,—to Him there can be no
 caste,—there can be—no clean or unclean things, no virtue or sin.

‡ All this gives a very nice and vivid description of Siva as
 painted in the Hindu Sastras and as worshipped by millions of
 the Hindus.

CHAPTER · XI.

The Ten Great Saktis.

The news of Daksha's great *Yagma* in which all the world was invited did not escape reaching the summits of the holy Kailasha. * Sati was living in the greatest Bliss in the midst of the greatest Poverty. She was devoting her life and soul to the service of his mad husband ;—she lived in him and knew no other existence of the Universe. She understood him and he understood her, and thus she had no time for any thing else. †

She never thought of her parents from the day she came to her husband's home ; but now when she heard that her wrong-headed father had made arrangements for a great *Yagma* and he had purposely neglected to invite Siva,—she thought of going to him and to induce him to give up his this foolish intention.

But Siva was unwilling to let her go,—he knew what would happen. But Sati was persistent ;—she said she must go and would hear what her father had to say.

Siva would not listen to her importunities, and then

* It is mentioned in the Puranas that Narada brought the news to the *Kailasha*. The Great Rishi knew what would happen, and he purposely came to the *Kailasha* to give information of the *Yagma* to Siva and Sati. .

† This devotion has been painted in the highest colour. Sati's devotion to her husband is the highest that imagination could conceive.

something happened which was grand and majestic,—which was incomprehensible and inconceivable. She disappeared, and in her place Ten Other of her APPEARANCES appeared before Siva one after the other. *

First appeared "Kali."

She was as deep blue in colour as the blackest clouds; she was nude and terrible;—her long black hair hang down her waist,—round which encircled a string of human heads. A long garland of the same with dripping blood hang round her neck. She held a human head in her left hand,—from which steaming blood flowed in streams. In another of her left hand, she held a great sword.—She gave by her two right hands hope, courage and protection to the world's beings.—Her red bloody tongue hang out from within her fearful teeth. Her third eye shone in great brilliancy, and a bright glorious half moon glowed on her forehead. She was all fury,—all fierceness from top to bottom. †

* This appearance of *Dasha Mahavidyas*, i. e. *Ten Great Saktis*,—are mentioned in many of the Puranas and in many of the Tantras. Perhaps this incident was not attached to the original story of the *Daksha Yagma*, as these appearances of Sakti are rather more a part of *Saktism* than of *Saivaism*. However it has now become a part of the story, and we are bound to mention it here.

This ten *Mahavidyas*,—*Saktis*,—are now worshipped in many hundreds of temples. As we shall have to speak much about them when dealing with *Saktism*, we simply mention them here. We shall ask our readers to mark their descriptions,—specially their allegorical significations.

† In all the Puranas and the Tantras, the *Ten Appearances* of SAKTI are described almost in the same manner, with little or no

Then appeared "Tara."

She was dark blue, she was terrible ;—she had her tongue protruding from her mouth. Her matted hair were bound with a snake in a top-knot on her head ;—five half moons were shining on her forehead. She had three eyes,—a very stout belly,—and four fearful arms. She held in her hand the lotus, the sword, the dagger and the pot for wine. She wore round her waist a magnificent tiger-skin. She is wild as well as terrible,, hard as well as soft. *

variations. First two,—*Kali* and *Tara*,—stand on the breast of the prostrate body of Siva. Common story of *Kali* is this. She grew mad in the destruction of the Demons. The Universe came to the brink of destruction at her mad fury. Finding no other means to stop her,—Siva lay prostrate on the way through which she was passing. She in her mad progress did not see him,—but rushed on his breast. When she saw him, she stopped, and cut her tongue in utter shame. We give the story for what it is worth.

We have already said, these allegorical *Figures* of Sakti have been variously explained by various learned men, and it would be presumptuous on our part to put forward a definite explanation of them. We shall, therefore, only point out their salient features.

Kali is the *Great Spirit* fighting with the *Demons* ;—her three eyes indicate *Satwa*, *Raja* and *Tama*,—Brahma, the creator, Vishnu the preserver, Siva the destroyer. The half moon on her forehead sheds Eternal Bliss on the world. She cuts off the heads of SIN and her vicious army, and decorates herself with their heads. At the same time, she, with one hand, bestows blessings on earth and with the other, gives hope and courage to all beings. The three eyes, the half moon, the bestowing of blessings and giving hope and courage, are the general common features of all the Ten Appearances.

Kali has been also described in the Chandi. Please compare.

* This figure is sometimes described as standing on the breast

Then appeared "Rajrajeswari."

She was red in colour ;—she had three eyes, and the moon shone brilliantly from her forehead ;—her body is covered with beautiful ornaments. She held in her four hands the noose, the goad, the bow and the arrow ;—she sat on a magnificent seat which was carried on the heads of Brahma, Vishnu, Rudra, Eshana, and Mahesha. *

Then appeared "Bhuvaneshwari."

She was crimson in colour ; she wore beautiful ornaments and clothes. She held in her two hands, the noose and the goad ; and by her other two hands, she bestowed blessings and hope and courage. She was

of Siva. The figures of *Kali* and *Tara* are almost the same. The differences are the following.

Kali is nude, whereas *Tara* wears a tiger's skin to *Kali's* hair hang loosened down her back, whereas in *Tara*, her hair is bound in a top-knot with a snake. Her belly is extraordinarily large, and instead of one half moon, there are five half moons on her forehead. Instead of the sword and the human head,—as in *Kali*, *Tara* holds in her four hands a blue lotus, a sword, a weapon to cut conch and a pot of wine. We do not think we should venture to give the allegorical meaning of these emblems, —lest we give offence to any of the worshippers of *Śakti* in any or all of her these myterious Forms.

* This is apparently the Form of the Great *Śakti*, — the Force that rules over *Purasha* himself.

Pasha is noose,—the bond that binds men to births. *Antusha* is the iron goad by which an elephant is driven,—the cause of all our wordly pains. The bow and arrow are the defensive weapons,—to protect men from the Evil Spirits.

adorned with three eyes, and the half moon shone in brilliancy on her forehead. *

Then appeared "Vairavi."

She stood on a magnificent lotus. She was red in colour ;—she was adorned with beautiful clothes and ornaments, and round her neck hang a string of human heads. She had three eyes, and the half moon shone on her forehead. She held in her two hands a garland and a manuscript ; by her two other hands, she bestowed blessings and hope and courage. †

Then appeared "Chinnamastha."

She was fearful, terrible, frightening. She stood on the very back of the God of Love. She was scarlet in colour ;—she had two terrible arms ;—round her neck hang strings of human skulls. She cut off her own head by her own sword and held it on her hand. Her blood rushed out in three long streams,—one of which her own head began to swallow,—the other two streams were drunk up by the *Dakini* and the *Jogini*. From her three eyes, the moon, the sun and the fire flashed forth their brilliance, and the half-moon shone on her forehead. ‡

* *Bhubeneshwari* means the Supreme Sovereign-Lady of the Universe. *Rajrajeshwari* means the Supreme Empress over all sovereigns. Both figures indicate the same,—the GREAT MOTHER of the Universe. In this figure, she bestows blessings with one hand and hope and courage with the other.

† This figure is evidently a mild form of Kali. She is no longer a Fury, though she still wears the garland of human heads. In one hand we find a manuscript,—apparently indicating KNOWLEDGE.

‡ This form is the most fearful of all the appearances, and

Then appeared "Dhumavati."

She was in colour like smokes ; she was like a fearful skeleton.—She was oppressed with great hunger ; —She looked like a poverty-stricken very old widow. Her face was broad and shrunken ;—her dried up breasts hang in driblets ;—she held in her hand a *kula*, a wicker basket, to cleanse grains ;—she appeared on a car decorated with a banner, bearing the sign of a black crow. •

Then appeared "Bagalamukhi."

She was seated on a golden jewelled throne in a golden jewelled room.—She was yellow in colour and was adorned with rich yellow ornaments and clothes. The sun, the moon and the fire shone from her three eyes ;—the great half moon adorned her forehead. She dragged out the tongue of the Asura with one hand and killed him with a fearful club, holding it in another. †

Then appeared "Mathangi."

She was black in colour,—she sat on a red lotus, wearing a beautiful red cloth. She had three eyes and

no doubt means a good deal. Treading mercilessly on Passion and Lust,—she swallows her own heart's blood. Is not this the only means to attain to ETERNAL BLISS?

* Can a terrible famine be more adequately described ! Only a great devotee can see the GREAT MOTHER in DEVASTATION.

† Living even in the greatest luxury amidst greatest wealth, she destroys the Evil Spirit ;—she drags his tongue out and crushes him without mercy.

the half moon on her forehead. She held in her four hands, the noose, the goad, the sword and the shield. *

Last appeared "Mahalakshmi."

She was of a beautiful colour ;—she sat on a magnificent lotus. She held in her two hands two lotuses and by the other two hands, she dispensed hope and courage, and bestowed sweetest blessings. Four white elephants, holding jewelled pots on their backs, poured upon her celestial Ambrosia. †

Then appeared Sati again. She, who was the GREAT SAKTI, knew what she was about, and Siva gave his permission. Then the Lady of the *Kailasha* went away to her father's abode, attended by Nandi,—Siva's great follower and devotee. ‡

* The figure of *Kali* in a pleased mood, She is no longer a Fury, but the Goddess of Blessing.

† The figure is that of the great Goddess of Wealth,—the Universal Lady Bountiful of the world.

‡ Nandi is a Pauranic creation,—he is the greatest Devotee of Siva. He is also the Chief of the Spirits,—the Ghosts and Goblins,—the companions of Siva. We have already said, the Vedic Gods, Marutas,—the companions of Rudra,—became Ghosts and Goblins of Siva in the Puranas. But they are not ordinary ghosts as people understand,—evidently they are the *Personifications* of the different *Forces* of Great Siva.

CHAPTER XII.

The Daksha Yagma.

Daksha was the ruler of the earth and the friend of the Celestials *; therefore all the greatest and the best in the three worlds † assembled at the magnificent Sacrifice that he held. We need not describe its grandeur. In this incomparable magnificence, grandeur and pomp,—in the assembly of the Mortals and the Immortals,—appeared the Great Lady of the *Kailasha*.

The contrast was overpoweringly manifest. Daksha's great YAGMA was the embodiment of all that was luxurious and rich,—it was full of wealth and splendour ;—and Sati was the picture of poverty ;—she was happy in her own sublimity.

When Sati, in her poorest garb, with garlands of bones and corals and stones round her neck,—wearing the meanest of mean clothes, appeared in the great assembly of her father,—attended by her faithful, but fearfully ugly attendant Nandi,—there was a great sensation. The Celestials knew who she was, and they

* In all the Puranas, Daksha has been called a *Rajarshi*,—a royal Rishi. He was the ruler of the earth,—creator of beings as well as a great Rishi. We find, even Brahma, Visnu and all the Celestials were present in his great Yagma. We have already said that Daksha was not a human being like us. He has been described as a mysterious being, neither celestial nor human.

† Three Worlds, according to the Puranas, comprise the Universe. They are the Heaven, the Earth and the Nether-world.

all at once stood up to welcome and honour and adore her. Her mother came running to embrace her,—to take her into her sore breast. There was rejoicing all over the palace, all over the country,—but Daksha was furious. He lost all control over himself when he saw his daughter in the garb of the poorest beggar, and that too before all the Universe. He was overwhelmed with shame, sorrow and anger. He began to pour the bitterest invectives on the head of Siva and repeatedly cried :—*

“O Shame ! O Shame ! Being *my* daughter,—you have been reduced to such a plight ! I am the sovereign lord of the whole Universe, and you have become such a poor miserable beggar. You have come here to put me to the direst shame ! I shall not be able to show my face to the world. When you will be a widow,—I shall then support you. So long that maniac is alive, I shall not see your face.” †

Sati repeatedly tried to stop her father, but all her efforts were in vain,—Daksha was mad in anger.

When she failed to stop this most shameful and painful abuses of her lord,—her husband, she gave up her life in the midst of that great assembly, and all were struck with awe and wonder. There were widespread lamentations all over the place. The joy and

* The story of the Daksha Yagma has been variously described by various Indian poets all over India. We give here only the main story from the Puranas. This story is perhaps the most ancient of all the Siva and Sakti stories,

† The words we have quoted are found in almost all the Puranas in which the Daksha Yagma has been described.

merriment of the *Yagma* were turned into the deepest sorrow and grief. * .

Nandi hastened to *Kailasha* and told his master and lord the most fearful thing that had happened.

Siva heard and rose,—fire flashed forth from his three terrible eyes, and that fire took a fearful Form which was known by the name of *Bhairava*. †

Then this terrible *Bhairava* with all the forces of ghosts and goblins went to the destruction of the Sacrifice of the miscreant Daksha. ‡ Siva followed.

* This self-giving-up of her life has been glowingly described in order to show Sati's *great love* and *devotion* to her husband. She could not even bear to hear the abuses of her beloved Siva. Every Hindu girl prays that she may become like Sati, and she may get a husband like Siva. The story of Siva and Sati has penetrated into the very marrow of the Hindu Society.

† In some of the Puranas it is mentioned that Siva, in his great sorrow and anger tore off his matted hair, and from that hair, a terrible hero was born and he was called *Bhairava*. Siva ordered him to destroy the Daksha Yagma. We need not say this Bhairava is an allegory. He was the *Force* of Siva *personified*. One of the names of Siva is Bhairava, the Terrible. This Bhairava is also called Birvadra.

‡ Some Puranas say that the Celestials under the command of their lord Indra and of also Brahma and Vishnu went to fight with the forces that great *Bhairava* brought to destroy the Sacrifice of Daksha. Why they should fight with Siva has not been explained by any of the Puranas. But we have already explained the intention of the Puranas in our previous notes. This battle between the Celestials under Brahma and Vishnu on one side and Siva and his forces on the other has been introduced only to augment the glory of Siva and to show his supremacy over all the other Gods...

The Sacrifice was destroyed, and Nandi cut off Daksha's head and threw it into the Sacrificial fire. *

Then Siva appeared. He was full of Sati and Sati alone. He took up her dead body on his shoulder and walked away. †

But *Prasuti*, his mother-in-law, fell at his feet and wept,—wept for her dead husband and her dead child. Siva was moved. He ordered Nandi to give back Daksha's life, and then he left the place. ‡

We have already said, some of the Puranas are distinctly *Saiva* and some *Vaisnava*,—each trying to assert the supremacy of its favourite God over that of the other. But it must be also mentioned that some of the Puranas are clearly catholic. They gave supremacy equally to Siva and Vishnu,—many distinctly declaring that Siva and Vishnu are but the one and the same God.

* The celestial forces were routed by the ghosts, goblins and the spirits of Siva, and then they mercilessly destroyed the *Yajna* of Daksha. It was said, when he was on the point of creating legions of forces, Daksha was seized by Nandi and killed. His head was thrown into his own Sacrificial fire.

† This has also been variously described. We give only the gist of the story.

‡ It is mentioned that Nandi, when he was ordered by Siva to give back Daksha's life, found himself in a dilemma. He had already destroyed *Daksha's* head,—what should he now do? He found a goat near at hand, cut off its head and put it on the shoulder of Daksha's decapitated body. Thenceforth great Daksha lived with a goat's head. To support this, some of the Puranas have mentioned that Sati, when dying, said "Father, you have abused Siva with your this face; it will be destroyed and in its place you will get a goat's head. A man who abuses Siva deserves not to have a human head." How far it is possible for Sati to speak thus to her own father, perhaps it did not strike the writers of the Puranas. We need not say,—this "goat's head

In silence he came, and in silence he went away, —the ever charming body of Sati on his shoulder. *

story" was added to far more glorify Siva,—with what success we do not know. It is evidently the work of a poetaster.

* The story, told as a sequence of the Daksha Yagma, belongs more to the Tantras and Saktism than to the Puranas and Saivism, therefore we do not give it in the Text,—but briefly mention it here.

It is said, Siva did not return, to his mountain abode, but roamed over the Universe with Sati on his shoulder. He forgot the existence of the world and his own existence in the existence of Sati.

Brahma and Vishnu grew anxious. If Siva remained in this great abstraction,—the Universe could not go on; therefore they consulted together and determined to separate the dead body of Sati from Siva. As Siva roamed over the world, totally forgetful of everything else,—Vishnu cut off Sati's body with his great discus. It fell into various places in fifty two parts, and each was called a *Mahapita* and became the greatest place of pilgrimage.

These fifty-two places of pilgrimage are fifty-two sacred temples for the worship of Sakti mainly,—and Siva secondarily. As we shall have to speak of them when we shall deal with Saktism, we need not mention them here. These fifty-two temples are even now the greatest centres of Saktism in India.

This story of the *Mahapitas* is hardly to be found in the Puranas,—but they are to be found in many of the Tantras,—therefore we are not very much wrong if we say that this story is a Tantric addition. We must mention here that many of the Puranas are now found to contain many Tantric doctrines and legends,—they are evidently after-additions to the original Puranas. For an elaborate accounts of the Puranas, we refer our readers to our works "Srikrishna" and the "History of the Hindu Religion." The present Puranas are a mass of literature written through many centuries.

CHAPTER XIII.

The Abstraction of Siva.

Siva fell in deep abstraction. He retired into the remotest part of the holy *Kailasha*, and there sat in *Yoga*-meditation. He withdrew all his external forces within himself,—and to the Universe he became *non est*. * He was *Yogeshwara*, the Lord of *Yoga*, and fell into his deepest *Yoga*.

Is it not natural that he should be *inert*,—for his POWER, his FORCE, his SAKTI, had gone away from him? †

* One in *Yoga* is outwardly dead; he lives only in himself. Siva's this state is the state of *Nirguna Brahma*. The Supreme One cannot act without his great FORCE. PURUSHA is apparently non-existent in the Universe without PRAKRITI.—Siva is asleep, as it were, without his Sakti. This has been beautifully illustrated by the story of Siva's great *Yoga-State* after the death of Sati.

• This is the great State that man aspires to attain;—this is the Hindu Emancipation or Salvation,—the *Separation* of the Soul from the Universe and its *Unification* with the GREAT SOUL.

† When the Great God of the Universe withdraws Himself from His creation,—when He becomes as it were *inert* to the world, naturally do the Evil Spirits become prominent.—Righteousness is destroyed and works of the world come to a standstill. To illustrate this, the Puranas have told the story of the birth of *Kumara*.

This story has been mentioned in the following Puranas.

The Bhavishya Purana, the Varaha Purana, the Vamana Purana, the Kurma Purana and the Matsya Purana.

It has also been mentioned in many of the Upa-Puranas. It

The world was overspread by the Demons. The Celestials were driven out of Heaven, and they took shelter in distant lands. Evil Spirits, Sin and Vice, danced all over the Universe,—and man went from bad to worse. *

If great Siva was not roused,—if he was not joined with his everlasting Spouse,—the Universe will be destroyed. The Celestials consulted together, and at last resolved to send *Kandarpa*, the God of Love, to make an attempt to awaken Siva from his great *Yoga*. †

has been told in brilliant colours by many great Indian poets, from Kalidāsa downwards.

This Birth of the Son of God for the purpose of destroying the Evil Spirit from the world will remind every one the great Biblical story of the Birth of Lord Jesus Christ.

By all accounts this story of the birth of a Son of God to destroy the Evil Spirit is of a very early age. Kalidasha wrote his celebrated poem on it, and Kalidasa flourished about first century before Christ. This story must have been extant in India long before the days of the great poet ;—we can, therefore, fairly say, this story was known to the Hindus long before the birth of Christ.

* The king of the Demons who overpowered the Celestials at this time has been called *Tarakasura* by the Puranas. Thus have various demon-chiefs been mentioned at various periods and in various stories. In the Vedas, the demon chief is *Sritrra* ; in the Chandi, he is *Mahishasura* and *Sumbha* and *Nishumbha*. Here he is *Tarakasura*. The Brahmanda Purana mentions *Bhandasura* who was killed by *Lalita Devi*,—a form of great Sakti. The self same story is thus variously described in various names.

† This is a grand allegory. What possibly induced the great *Nirguna Brahman*.—the Inconceivable Inert Supreme One,—to be *Saguna Ishvara*,—the Creator of this Universe? What made

The most powerful God that can destroy one's devotion, concentration and abstraction,—that can deviate one from his deepest Yoga,—is the great GOD of Love. *

the *Purusha* and the *Prakriti* united together,—the result of which is this CREATION? It is LOVE.

When Siva became *inert* in *Yoga* for the want of Sakti,—it is the God of Love who made them two united together. LOVE,—undefinable LOVE,—is the cause of the *creation* and *existence* of this world.

This has been beautifully illustrated by this story. The God of Love went to the holy *Kailasha*, roused Siva from his great ABSTRACTION and made him united with Sakti.

* The power of the God of Love has been illustrated in the Puranas by various stories. The most celebrated of them is the following.

Rishi Vishwamitra was a great *Yogee*,—the most austere of all the austere. He continued his Yoga in such a way that even the Celestials grew frightened lest Vishwamitra by his great Yoga drove them away from Heaven. Therefore they consulted together and sent the most beautiful and charming Apsari of Heaven, Menaka, to destroy his Yoga. The austere Rishi succumbed to her charms, forgot his Yoga, and lived with her for very many years till a daughter was born to him. Then the great Rishi found out his fall and fled away from this great *houri*. His daughter Sakuntala has been immortalised by great Kaldasa in his world-renowned drama.

Vishwamitra was the greatest of Yogees, but even he fell before the irresistible shaft of *Kandarpa*, the God of Love. But Siva was the Yogee of all Yogees, therefore the Puranas have mentioned that though *Kandarpa* was able to rouse him from his abstraction, yet he was killed by the fire of his anger.

This story of *Madan-Vashma*,—the burning down of the God of Love,—is found mentioned in many Puranas and Upa-Pura-

Yet he, with great diffidence and fear, went to the *Kailasha* to perform his difficult and dangerous task.

He saw Siva sitting in the deepest *Yoga* on the snowy peak of the snowy *Kailasha*,—a mass of white brilliance resting on a mass of white snow. * He took aim and shot his irresistible arrow.

The Great Siva moved ;—he opened his eyes ;—a tremendous fire flashed forth from them and enveloped the poor God of Love who was instantly reduced to ashes. †

nas, and we need not say, it has been much embellished by various poets, in latter day in all parts of India.

* Siva has been always described as *white in colour*. The *Vayu Purana*, following the usual course of the other *Puranas*, describes the various *Kalpas*, ie. the periods during which different worlds have existed at different times. This *Purana* describes thirty three *Kalpas*, one of them was the *Sweta* (white), because Siva has a white complexion in this age. But if any colour is possible to be conceived of God,—it cannot but be the Colour of Light,—which is white. From the very ancient days “white” has been mentioned as the colour of Purity in every religion and in every literature. The East and the West have painted the angels of heaven in white robes. The white is the most respectable and pure robes of the Hindus from the earliest days down to the present time.

† We have explained the object of the *Puranas* as regards the destruction of the God of Love. It is the vindication of *Yoga*,—the greatest of *Yogas*,—which is beyond the power of even the all powerful God of Love. Before *Kandarpa*, even great *Vishamitra* succumbed ; but he could not escape from Siva who was all supreme.

Various stories have been told about the revival of *Kandarpa*. He is an immortal and he cannot be killed. One is as follows :—

Long before this incident, the Celestials knew that Sati had taken birth as the daughter of King *Himalaya* and his wife *Menaka* ; * and they now made arrangements to bring Siva and Sakti together after so many years' separation. † Unless this was done, the Universe could not go on,—the work of the creation had come to a stand still,—it could not be carried on unless and until Siva and Sakti, Purusha and Prakriti, were united

He was born as the son of Krishna, and then killed an Asura, named *Samvara*. Finally he came back to heaven and joined his wife *Rati*.

* The father of the *First Appearance* of Sakti, namely Sati, the Great Force, was *Daksha*,—who was not a human being in our sense. The father of the *Second Appearance* of Sakti, namely *Uma*, was *Himalaya*,—what was he ?

Himalaya is the name of the great mountain of India, and this Himalaya, the father of *Uma*, is described as the King of the Mountains. Though he is described as a human being in every sense, yet he can by no means be called a man, neither is he a Celestial, therefore he is but an allegorical figure, meaning perhaps the GREAT SPIRIT that rules over the mountains of the world. Why he became or was made to become the father of Sakti out of so many mortals and immortals in the Universe, it is more than what we can say. The Puranas have not given us any explanation for it. Perhaps because the *Kailasha* was just on the north of the Himalayas and very near to it,—the writers in the Puranas thought it proper to make Sakti take birth as the daughter of the greatest mountain or Mountain Spirit on earth.

† It is mentioned in the Puranas that this second marriage of Siva and Sakti was also negotiated and brought to a successful conclusion by that immortal Rishi Narada. When Siva awoke from his Yoga abstraction, the old venerable Rishi was near at hand, and finding it to be the proper time, he at once proposed the marriage, and Siva agreed.

together. The Demons were dancing over the world,—Righteousness was gone,—the world must be saved, and therefore the Celestials hastened to bring Sakti to the side of Great Siva. *

* If any body fails to grasp the beauty and sublimity of this grand allegory,—we are sorry for him. If such magnificent LIVING POESY cannot make a man *feel God*,—we do not know what can. Such a man will hardly ever *realise God and feel God*. For these grand Poesies only, the Hindus have become so religious and so devoted to God, —their great Father and Mother on High.

CHAPTER XIV.

The Marriage of Siva.

What Philosophy can only guess and dream, Poetry puts it before the human eye in glowing colours. The Philosophy guessed the existence of *Purusha* and *Prakriti* and their inconceivable *Union*, from which this wonderful Universe was produced,—but Poetry painted it as a Living Picture. It painted the marriage of *Purusha* and *Prakriti*,—our great *Siva* and *Sakti*. *

This marriage has been beautifully described. When *Siva* agreed,—and as a matter of fact he could not but agree, as it was impossible for *Siva* to remain parted with *Sakti* when he rose from his great abstraction,—the venerable *Rishi Narada* went to the place of the mountain King.

Of course *Himalaya* and *Menaka* knew not who their auspicious daughter really was ; but their little daughter from her childhood paid offerings to Great *Siva* as her husband when she adored and worshipped the Gods with her companions. † It was the old *Rishi Narada* who, meeting *Uma*, ‡ fell at her feet and paid his

* This has been described elaborately in many of the *Puranas*, specially in the *Vamana Purana*. Great *Kalidasa* has beautifully painted *Siva's* marriage in his grand poem *Kumara-Sambhava*.

† This intuitive knowledge is described by all the poets.

‡ The name *Uma* is thus explained.

“*U*” means *Siva* and “*Ma*” means his *Sree* or Goddess of Wealth,—therefore *Uma* means the “Better Half of *Siva*.”

respects to her and thus created a sensation ; and Uma fled to her mother and told her that a venerable old Rishi had bowed to her, calling her mother and addressing her with other endearing terms. Then *Menaka* ran out, and seeing the great Rishi, fell at his feet and worshipped him. Then it was known to all that Uma was no other than the Great Mother of the Universe. *

The marriage was soon arranged,—it could not but be arranged, and it was as magnificent as well as a novel marriage. We shall not describe it at length,—it has been described and painted by the greatest poets of India. †

One poet puts these words in the mouth of great Narada ;—“O uncle, bind well your matted hair with your beloved snakes. What will you do with crowns or cornets ? They cannot stand near them. What will you do with pearls and gems when you have your garlands of bones ? You do not require scents and perfumes,—rub your beloved ashes well over your body. What will you do with clothes,—they cannot stand by the side of your tiger-skin. What will you do with horses, elephants and cars when you have got your old bull ?” ‡

* Narada is a celestial Rishi, having the power of *Omniscience*, therefore it was known to all the world that what great Rishi Narada said was veritable truth and nothing but truth. When Narada declared *Uma* to be the Great Sakti, all knew that it was true.

† There are innumerable vernacular languages in India, and there is hardly any of them in which Siva's marriage has not been described.

‡ It is very difficult to explain all these allegories. From

One poet thus describes the marriage procession that was formed when Siva proceeded to the palace of *Himalaya* to marry his ever beloved spouse *Uma*.

"Indra, the Lord of the Celestials, came with all his following, accompanied with many musicians. Brahma himself came in order to perform the marriage ceremony. Vishnu became the head of the marriage procession. And Siva, riding on his old bullock, was followed by his legions of ghosts and goblins, who proceeded dancing and uttering fearful cries. And all sang :—

"Victory—victory to the merry Siva !—He holds in his hand his fearful Trident; the terrible snakes' are hissing from his matted hair ;—the full moon casts his lustre from his broad forehead ;—his eyes are half open in Eternal Ecstasy ! Victory to Siva,—Victory to Siva !"

The nuptial ceremony was duly performed, and Siva took away his Sati again to his holy mountain abode. *

Siva and Sakti lived a MODEL LIFE at the summit of the snowy *Kailasha*. . It was a life,—the highest ever conceived and imagined of human life. SIVA was

the day when Siva's this Form was first worshipped, down to the present day, every Hindu ascetic tried to imitate Siva in his appearance and dress. From that day long matted hair has become the favourite head-knot of all Indian *Sannyasins*.

* In some of the Puranas it is mentioned that *Uma* or *Durga* had always two faithful and beloved female attendants, named *Faya* and *Bijaya*. In some Puranas *Nandi* had a companion, called *Vringi* ;—perhaps we need not say that all these are but poetical creations.

the GREATEST OF ALL YOGEEES,—the men that had attained to the HIGHEST BLISS ; and SAKTI was the BEST of ALL WIVES and MOTHERS,—the women who had attained to the Highest Womanhood.

Innumerable stories have been narrated to illustrate their Home Life,—the highest ever conceived. Innumerable legends have been told to illustrate their GREAT LOVE for each other, and for the Universe. * Parvati's GREAT DEVOTION to her husband, and to a husband like Siva,—has no parallel in the history of the literature of the world ;—and Siva,—being the king of ascetics,—is the greatest, and the best Model Family Man that has ever been seen or painted by any painter or poet in any part of the world.

• Theirs was the happiest family in the Universe, with sons and daughters, † incomparable in the

— * We shall quote a few of these beautiful stories and legends later on. The Puranas are full of them, and they are variously embellished by various poets in the vernacular languages of India. Some are told to glorify the sanctity of some particular temples and places of pilgrimage, but they are all magnificently beautiful.

† It is generally said that Siva and Durga had two sons and two daughters,—the sons were *Ganesha* and *Kartikēya*,—and the daughters were *Lakshmi*, the Goddess of Wealth and *Saraswati*, the Goddess of Learning. We here give the story of the birth of Ganesha for what it is worth.

After their marriage, —a mighty son was born to Siva and Parvati, and all the Celestials came to see him. Sani, the great planet Saturn also came, —but as his sight was inauspicious and dangerous,—he came with his eyes bandaged. But Parvati did not allow it. Notwithstanding his great protests, saying that as

world,—with servants, and attendants, matchless in every way—with worshippers and adorers, legions in number. *

soon as he would see the child, his head would vanish, Durga insisted him to see the boy. She declared "All this is nonsense. When all the other Celestials have seen him, you must see him also."

Sani, with great reluctance, removed the bandage from his eyes and glanced at the boy. The head of the boy at once disappeared, and Parvati, seeing this fearful incident, wept bitterly for the death of her son.

Vishnu came hastening to the *Kailasha*, and having seen what had happened,—he soon went to a place on the bank of the river Puspavadra. There he found a big auspicious white elephant, whose head he cut off by his discus and with that head, he came back to the *Kailasha*. This head was put on the head of Ganesha and he was revived. Thenceforth Ganesha has become elephant-headed.

There is a story attached to this elephant. It is said, once upon a time the great Rishi Durvasha met the king of the Celestials and gave him a garland of Parijata, presented to him by Vishnu himself. Indra, in his pride, instead of wearing it, put it round the head of his white elephant. Irascible Rishi felt highly insulted and cursed Indra saying, "this head of the elephant will be blessed with all the mighty powers, whereas you will be powerless." Therefore Ganesha, getting the head of this elephant, became the mightiest of mighty Gods.

* Ganesha is always worshipped first, before any other Gods are worshipped. Because he lost his head, he secured this high privilege. He was a Master in every thing, and it is said, he wrote the great Mahabharata at the dictation of Vyasa.

There are innumerable men in India who are *Ganapatyas*, i.e., the worshippers of *Ganapati* or *Ganesha*. As Siva is the chief God of the Saivas, as Vishnu is the chief God of the Vaisnavas, so

Ganapati is the chief God of these Hindus. They are mainly to be found in the north western and western parts of India. We shall try to narrate a few of his legends when we shall speak of the temples dedicated to him. He is known by the following names :—Ganapati, Bignanasha, Ganesha, Hiramba, Gajanana, Kharbatanu, Lambodara, Surpakarna, and Vinayaka.

It is said Brahma gave him his great Kumundua,—the water-pot ; Siva gave him Knowledge and Yoga. Indra gave him a jewelled seat. The other Gods gave him various ornaments and jewels. The mother Earth gave him a Rat to ride upon.

Ganesha means *Gana* - Elements ;—*Isha*—the Lord, i. e., the Lord of Elements. Ganesha, being the Lord of Elements,—it is natural that he rides on the Earth ;—a rat lives within the womb of the Earth, and it is therefore described as the *Emblem* of the Earth by the writers of the Puranas. Thus the *Rat* came to be ridden by Ganesha.

CHAPTER XV.

The Birth of Kumara.

Oppressed by the Asura Taraka, the Celestials of heaven with Indra at their head, went to the Supreme Brahma. They, having all bowed down their heads to Him, thus addressed the great Creator. *

"Salutation to thee, Three-Formed, existing as One Spirit before creation, but afterwards betaking to destructive forms for the separation of the three qualities, *Satwa*, *Raja* and *Tama*. †

"O Thou Uncreate, the seed sown by thee in the midst of waters is not fruitless ; for therein is produced the Universe, movable and immovable. Thou, its cause, art sung.

"Manifesting thy glory by three Forms, thou alone controllest the causation of destruction, conservation and

* The Puranas mention that Siva married Uma, the daughter of Himalaya, for the sole purpose of begetting a Generallissimo of the Celestials who would destroy the Demons. Kalidasa is a very ancient poet, and he has put these words in the mouth of Siva.

"It is known to you that none of my efforts is for the purpose of Self. I am requested to beget a son by the Gods oppressed by the demons, as clouds are asked by *Chatakas* (a kind of bird) for water when oppressed by thirst. Therefore I wish to get *Parvati* for the purpose of begetting a son, as the Sacrificer desires to have wood or flint for the production of fire."

† We quote this beautiful *Adoration* in order to give an idea to our readers in what light the Hindus held their God, whether addressed in the name of Brahma, Siva or Vishnu.

creation. Male and female are but parts of thy body which became divided in two by thy desire of creation. They are the parents of creation. *

Of Thee, whose night and day are divided by the measure of thy own time, sleeping and walking, are but destruction and creation of all creatures.

Thou art the Cause of the Universe, thyself causeless ; —thou art the end of the Universe, thyself endless ; thou art the beginning of the Universe, but thou art without beginning.

Thou knowest thyself by thy own act ; thou createst thy form in thyself by thy own act, and thou dost absorb thyself in thyself.

Thou art liquid ; thou art also solid and hard ; thou art gross ; thou art also subtile ; thou art light and thou art heavy ; thou art also perfectly developed, and thou art undeveloped, according to thy own desire in the atomic and other forms at thy command.

They call *Prakriti* as engaging in the act of creation for the purposes of *Purusa*. They know thyself also to be *Purusha*, sitting apart and looking on *Prakriti*.

* We would ask our readers to compare this Adoration and Prayer of the Celestials with that previously quoted from the Chandi. There *Chandika* was born, here *Kumara* is born,—both for the purpose of overcoming the Demons. In fact it is the same old Vedic story differently told. We shall, therefore, give the gist of the whole of this story also, and ask our readers to compare it with the Christian story of the *Paradise Lost*. We have quoted the Pauranic description of this battle between the Devils and the Danavas, and we shall now see how it has been described by India's greatest poet, Kalidasa.

Thou art Father even of the Fathers, God even of the Gods. Thou art Superior even to the Superiors, Creator even of the Creators."

Brahma, on hearing the victory of the Demons, thus replied :—"Who can withstand *Tarakasura* engaged in war unless he is a warlike person ;—a portion of Siva's Substance ! * That God is the Supreme Luminary, beyond the *qualities* of *Tamas*. He is not comprehensible in his Majesty and Greatness by me or Vishnu. Do you, that seek a remedy, attempt to attract the mind of Sambhu absorbed in Ascetic Abstraction by the beauty of Uma, like an iron by a magnet. † Those two alone are able to bear the ENERGY of ours. Having obtained your General from Siva, you will find that he will overthrow the Demons." ‡

Such a son must be extraordinary in every respect. His birth was also extraordinary. § He was not born in the womb of Parvati,—but was brought up by six *Kirtikas* and the Ganges. ||

* It is here distinctly mentioned that only a *portion* of Siva's Substance was enough to destroy the demons.

† This is the Hindu Theory of Creation poetically described,—the Union of *Prakriti* and *Purusha*.

‡ Kumara was then the FORCE of Siva and nothing else. Here in this story it has been described as a *Male Being*;—in the *Chandi* and other *Pouranic* stories,—it has been described as a *Female Being*,—but the main story is the same all through.

§ The extraordinary way in which this son of Siva was born is told by the Puranas almost in the same manner. Siva himself described it. We have quoted it above.

|| Because this infant was brought up by six *Kirtikas*, Celestials ladies,—this hero was named Kartikeya. He is widely

One day Parvati saw the magnificent child and thus spoke to her Lord and husband :—"O Lord, who is this Celestial child before us? Of what most fortunate man is he the son? What woman, the luckiest of her race, is his mother? Whose is this infant, the concentrated beauty of the whole Universe? Tell me this, O Lord."

Siva thus replied,—“O mother of heroes, this son, a great hero, and the delight of the three worlds, is yours. O auspicious lady, this son will do good unto the Celestials ; who else but you can be the mother of this

worshipped in Bengal, riding on a peacock , the Chief object of his *Puja* being to get children.

Kartikeya is the WAR GOD of India, and he is found to be the WAR-GOD of the Japanese also. Hinduism through Buddhism went to Japan, and, therefore it is nothing very strange that we find him in that distant place. It has been now undisputedly proved by the great researches of the oriental scholars of Europe that the Hindu Mythology and the Gods and Goddesses are worshipped in Japan, China, Corea and other countries in different as-well-as in the same names. But there is another theory and we gave it for what it is worth.

It has been marked that the Japanese have no affinity with any of the races that dwell near about them. They are quite a different and distinct race from the Chinese or Koreans ;—the question therefore naturally arises,—whence they came ! Are they an original race or a branch of some other race ? It is said that in very ancient times, some Nepalese from the borders of India migrated to Japan and the present Japanese are their descendants. In fact in outward appearance of a *Gurkha* and a *Japanese* are difficult to be distinguished. It is possible that *Kartikeya* went with these Nepalese to Japan. We hope more light will be thrown on this subject by competent scholars.

most excellent, highly heroic, accomplished and most beautiful son ? * Listen attentively to his history.

In great anger, I discharged my irrepressible Energy at Agni. By bathing in the Ganges, he transferred it to her. Afterwards when the six *Kirtikas* went to bathe in the Ganges, my Energy passed into their body, and they conceived. They threw the embryo in the forest of reed. From it is born this boy,—the joy of the entire Universe, mobile and immobile !" †

Parvati took the body on her lap and brought him to their mountain home. There was universal joy ;—but great consternation amongst the demons.

Great Kalidasa writes :—"Increasing the deep joy of his parents with various lovely childish sports, the boy attained youth within six days and learnt from his father all the knowledge and all the use of arms. ‡

Then the Celestials with Indra at their head approached the great God of the Kailasha.

Lighted with gems of serpents hanging on his head and wearing matted locks, Siva shone like the highly

* This is a quotation from Kalidasa's *Kumara Sambhava* as translated by Sir Wiiliam Jones.

† We shall not venture to give an explanation of this story. We give it as it is told.

‡ This much can be said that as this story is thoroughly allegorical and poetical;—it can be variously explained. The main fact is that often times the Evil Spirit predominates over the Good Spirit, and God has to bring forth his *Force* to destroy it. This has been variously described in the Puranas and by various poets. When such *Divine Force* appears in flesh and blood amongst human beings,—we call such men as Incarnations of God.

elevated peak of the mountain Sumeru, filled with burning metals. A garland of skulls was shining on his neck. Parvati was seated on his lap. And situated on his matted lock the Goddess Ganga was, as if, smiling with her white foams. * He held on his forehead the moon which shed lustre on the Ganga, bearing reflections of the serpents and the quarters, with her snow-white and trembling rays.

Overpowering the sun and his other two moon-like eyes, the fire, like unto that of the Universal Dissolution, which reduced Madana † into ashes, was shining in the eye that was on his forehead. With great lustre of his blue throat, ‡ as if a necklace of blue gems

* Ganga or the Ganges is mentioned as a wife of Siva. She lives on his head among his matted lock, whence she came down to the world as a sacred and holy river.

† Madana is a name of the God of Love.

‡ There is a story about the blue throat of Siva. It is as follows:—

The Devas began to churn the Ocean to get Ambrosia. Then came the Danavas, who finding that the Devas had the Ambrosia, began to churn the Ocean again. The result was fearful. The Ocean vomitted forth the deadly poison, and the Universe was at the point of destruction by the overflow of this fearful poison. No body could save it,—no body could destroy this poison. Then came great Siva and swallowed it up and thus saved the Universe. But the poison was so deadly that his throat turned into blue colour. Hence got he the name of *Nilkantha*,—blue-throated.

This story is told in many of the Puranas. Perhaps this story is told to show the greatness of Siva. We give it for what it is worth.

To counterbalance this story, the Vaisnava Puranas have told another. There it is mentioned that Vishnu appeared as a

has been sportively put there by *Gouri*, * *Siva* was shining there.

Stationed on his two ears and lightening up all around with rays, set with valuable gems, the sun and the moon were, as if, serving him in the shape of two ear-rings. His limbs were covered with a thick skin, like that of a huge elephant, covered with ashes of the Devas and the Asuras at the time of the Universal Dissolution and they were appearing like the mount Himalaya. †

He had as if in his hand the skull-vessel of Brahma ; on his limbs the garlands of Vishnu's bones, and the bones of the Celestials round his neck. He held the Trident, destructive of wars. He wore a garland of skulls revived with hope round his neck. And reviving by the nectareal currents coming down from his head, these skulls were reciting the Vedas. ‡

Indra with the Celestials then prayed that the young hero, the Kumara, be given to them to be their generalissimo so that they might overthrow the Danavas.

Thus Siva spoke :—"O King of Gods and Deities,—

beautiful woman called *Mahini* and enchanted the Danavas and thus deprived them of the Ambrosia. When the Danavas remained enraptured with her charms,—the Devas quaffed off all the Ambrosia and thus became immortals.

* *Gouri* is a name of *Sakti*. *Gouri* means fair, a white-coloured one.

† We make this long quotation purposely,—because in it great poet Kalidasa gives explanations of some of the aspects of *Siva's* Form.

‡ Every one will admit that this has been beautifully described. See *Kumara Sambhava*, Canto XII.

Kumara, well-armed for the work of the Celestials, will try to do you good. Although I was in Abstraction, still I espoused the daughter of Himalaya. The only reason for it is that a heroic son, begotten by me, will kill the Asuras in the battlefield. Therefore appoint him as your general for killing your enemy. May the King of the Gods along with the Deities again sanctify the Celestial region."

Whereupon the Celestials took the great son of Siva along with them and marched to the battle against the all-terrible Danavas.

CHAPTER XVI.

The Great Battle.

Thereupon displaying their respective arms, the Celestials and the Asuras began to fight a terrible battle. *

The foot-soldiers confronted the foot-soldiers, the car-warriors fought with the car-warriors, the elephant-warriors with other elephant-warriors. †

* Please compare this description of the Deva and the Danava battle with that given previously quoted from the celebrated *Chandl.*

† The Poet has described this battle as if it was fought between man and man. Hardly there is any thing supernatural or super-human in this description. We have already said, the story of the battle between the Devas and the Danavas as narrated by the Puranas and the poets are but the old Vedic story differently described. We give below the translation of the Rig Vedic Hymn in which the original story is described. It is *Sukta* 32, *Mandala* 1. Rig Veda Sanhita.

"Let us describe the heroic deeds that were first performed by Indra, the holder of Thunder. He killed *Ahi*,—then flooded the world with rains. He opened passages for the mountain streams. He killed *Atr* who had his abode on the mountains. *Tastra* made the thunder for him,—the thunder that went to great distance. As the calf runs with great speed towards the cow, so the streams went with great force towards the sea.

He took the Soma with the prowess of a bull. He took the Soma of three Sacrifices. He took up the thunder and with it killed the first-born of the *Ahis*.

When you killed the first-born of the *Ahis*, then you destroyed the *Maya* of those who were covered with *Maya*. Then disclosing the Sun, the Dawn and the Sky,—he left no enemies.

The panegyrists began to sing the history of the heroes. Worked up with energy, the heroes, without wasting a moment, began to fight. When the heroes began to fight with one another, their bodies increased with the joy of war, and thereat their coats of mail dropped down from their persons. With coats of mail sundered mercilessly, the sky and the quarters were rendered brown as if with cotton.

Covered with blood, the swords of the heroes, effulgent like the rays of the sun, appeared like so many lightnings. Arrows, shot by clever warriors, emitting flames from their mouths like dreadful serpents, covered the sky.

Indra killed Vritra who covered the Universe by the greatly destructive thunder. He cut off his arms. As a trunk of a tree the branches of which have been lopped up by the axe lies on the ground, so does Vritra lie on the earth. .

The greatly proud Vritra,—thinking that there is no second warrior like him,—challenged the greatly heroic, vastly destructive and all enemy-destroying Indra to battle. He did not escape from destruction. The enemy of Indra, Vritra, fell in the river and crushed it.

The handless and feetless Vritra challenged Indra to fight. Indra struck his thunder on the broad shoulder of Vritra. As an energy-less man attempts to obtain energy in vain, so did Vritra. He fell on the ground, having been wounded in many places.

As the river runs over-flooding its banks, so runs beautiful water over the prostrate body of Vritra. The water that Vritra kept confined by his prowess,—that very water,—now flowed over him.

The mother of Vritra remained over him bent. Indra struck his weapon over her. Then the mother was on the son who was down. As the calf lies down with the cow, so did Vritra with his mother Danu.

Thereupon burning like the fire of anger, the large-armed celestial enemy Taraka said to his charioteer:—"The Gods headed by Indra bound by with serpentine nooses have been released by the looks of the infant son of Mahesha (Siva). Therefore drive my car to Sambhu's son. I will see how much strength that proud Kumara hold on his arms."

The charioteer drove his car forward, making a noise like the thundering of clouds. It proceeded through the mud caused by flesh, bones and blood. When it stood in front of Siva's son, the great Daitya Taraka, thus addressed him.

"O son of Sambhu, desist soon from this work. Am I afraid of the attack of your arms tender like new lotuses and unused to battle and carnage? You are

Vritra lies with the over-flowing water. The water runs over the nameless body. The enemy of Indra lies in long deep sleep.

As the kine were kept hidden by the Panis, (*Daityas*)—the wives of Vritra were likewise kept hidden. The water remained shut up. Indra opened the gate by slaying Vritra.

When Indra was fighting with Ahi,—the latter flung upon him lightning, rains and thunder, but none of them could touch Indra. Indra conquered all the *Mayas*."

For this Vedic Mythology, see my "History of the Hindu Religion." This is the Vedic story on which all the mythological story of the battle between the Devas and the Danavas have been written in the Puranas. When the idea of Evil came into the Aryan Society,—specially when the Great Dualism of Zoroaster was preached,—it then gradually entered into the Hindu Religion in an indirect form. Then was it that the Danavas became the Evil Spirits, pure and simple. The story became the allegorical battle between the Good Spirit and the Evil Spirit.

This story is now found in every recognised religion.

the only and the best. son of Girisha and Gouri. * Why will you die a premature death? Therefore no use of battle. Flying from the battle field for my fear, go and fill up the tender laps of your parents. This Indra will soon sink in deep water; he will also drown you like a heavy boat,"

Hearing these words of the Asura Taraka, the son of the three-eyed God Siva,* Kartikeya, with his lips trembling in anger and eyes, reddened like a full blown lotus, cast his looks on his bow and replied :—"Yes, it becomes you to give vent to such words in pride. I will examine your superior strength of arms. Strengthen your bow and take up your arrows." †

The Asura king, with his lips expanded in anger, said :—"If you wish battle, being elated with the pride of your strength, then bear my arrows bathed in blood."

Having said this, the king of the Asuras strung his bow which was dreadful-looking unto his enemies. Then in anger Kumara set a fearful-looking arrow to his bow which resembled a huge serpent. Then stretching his bow to his ears, the Daitya chief discharged his arrow.

* Girisha is Siva;—Gouri is Sakti. Kalidasa calls Kumara the only son of Siva. Perhaps the story of Gonesha, the so-called eldest son of Siva, was not created at the time of Kalidasa. But there is absolutely no doubt that the story of Gonesha is also of very ancient origin.

† Our intention of giving this long quotation is that our readers will be able to compare it with the other descriptions of this battle, written both in the West and in the East.

Thereupon worked up with anger, the Asura began to strike Kumara with many razor-shaped arrows discharged from his bow drawn up to ears. The celestials began to fly away on all sides in his fear. Like unto Yogeen destroying worldly objects with infallible rules of self-restraint, Kumara, engaged in the sport of battle, cut off into pieces the arrows, the bow and shafts of the king of the Asuras.

Thereupon burning in anger and looking dreadful like a serpent, lord-paramount of the Asuras, Taraka, got down from his car, and sword in hand confronted Kumara. Seeing that Asura chief approach, Kartikeya discharged a huge weapon named Sakti, capable of consuming everything like the fire of dissolution. Lightning up the sky and the quarters, the Great SAKTI, * accompanied with the tears of grief of the Asuras and with the tears of joy of the regents of all quarters,—dropped on the breast of the Asura Chief.

Beholding the Asura Taraka struck down by that SAKTI, like unto a mountain summit by the wind at the end of Cycle, Indra and the other Gods were filled with delight. †

* Here also the Danava chief is killed by *Sakti*,—the *Force*.

† On this battle between the Aryan Devas and the Danavas, is based the great Dualism of Zoroaster. It cannot be asserted with certainty whether Zoroaster first promulgated it, and from him, it was adopted into the Aryan religion, or the Aryans of the Aryavarta independently introduced it in their religion. But its growth in the Aryan Religion is of very early date,—for the religion of Buddha also is based on it. The Buddha himself had to fight with the Evil Spirit which is called MARA.

Zoroaster declared that there is an Eternal War between the great Good Spirit and the Evil Spirit. There are the *worshippers of Gods* and the *worshippers of Demons*. There can be no middle way. Whoever is not with Mazda (God) is against Him. Whoever does not enlist to fight the good fight with Spenta-Meinya, the Spirit who is All Life, necessarily sinks to the ranks of Agra-Mainya, the Spirit who is All Death. The material world is divided between them, and its various phenomena are but the visible manifestation of the *war* they wage against each other. That *war* has its parallel in the spiritual world. There the battle ground is every man's own soul and the stake is every man's soul. See Yasha, chapter XXX.

The Battle of the Gods and the Demons of the Puranas is but this theory allegorically described.

1

CHAPTER XVII.

The Story of Annapurna.

Thus have Siva and Sakti been delineated in the Puranas. * The men that *saw* God saw Him in the grand, beautiful, majestic and sublime *Forms* of Siva and Sakti; and they are being today adored and worshipped in these *Forms* by millions of men and women all over India.

As *Seers* saw Him in various Forms and declared to the world these different *Forms*;—the *Forms* of Siva and Sakti,—Great PURUSHA and PRAKRITI,—so did they tell about them various beautiful legends and stories, delineating their grand characters. We have given here the gists of the main stories and shall also tell a few of the minor ones. †

The Great Goddess that presides at the holiest of the Hindu holy places—namely Benares,—is ANNA-PURNA, the Goddess that dispenses food. And how she came to be worshipped is thus told.

Once upon a time there was a quarrel between Siva

* The Sacrifice of Daksha and the Birth of Kumara are two of the most important stories attached to Siva and Sakti. They are evidently of a very ancient origin. We shall try to trace their original age when we shall write on the history of Sivaism and Saktism.

† There are hundreds of minor stories and legends of Siva and Sakti. We can give here only a few. Many of them are well known, and need not be told here.

and Parvati,—there must be now and then disagreements and dissensions even in the best regulated house. * Siva in disgust left his *Kailasha* and went away to earn his food by begging,—determining not to return home again. †

Then did Durga grow very sorry and repentant ; she then began to think how to bring back home her beloved mad husband. Then it was her companion Bijaya who advised her to be the Annapurna of the Universe. And she accepted her advice. She withdrew every bit of food from every corner of the world and appeared as Annapurna, the Great Goddess of Food. ‡

She appeared majestically beautiful. She was adorned with the brightest jewels of the Universe.—She sat on a golden lotus with a gold pot of food on her lap, and a golden spoon in her hand. As there could be had no food in the four quarters of the Universe, all creatures flocked round her, and she distributed food liberally to all. ||

* This quarrel has been variously described. Poets have vied with one another to describe these domestic broils of Siva and Parvati.

† Siva roamed over the Universe for food,—going to Brahma, —Vishnu &c.

‡ In some places it is mentioned that she became Annapurna on the summit of the *Kailasha*. Some have narrated that she became the great Goddess of Food at Benares. It is also mentioned that Siva founded the city of Benares and placed her this *Form* there, so that men and women may freely worship her.

| We might safely say that this Annapurna Form of Sakti is a later creation. At least it does not belong to a very early

Great Sankara thus adores her :—"Thou art adorned with various gems and jewels and bright ornaments,—thou art adorned with beautiful golden cloth. Magnificent wreaths of pearls hung round thy neck,—thou art scented with beautiful and charming scents and perfumes ; thou art sovereign Lady of the City of Kashi, thou art the Goddess of mercy,—thou art, O mother, the great Goddess Annapurna,—the dispenser of food,—give me thy alms. *

And what was this alm ? Was it ordinary food ?

Sankara prayed :—

O Annapurna, O Goddess-Bountiful,—O beloved of Sankara, O Parvati,—give thy devotee *Jnana* (Knowledge), *Vairagya* (Renunciation), and *Siddhi*, (Success,—Eternal Unity with thee.)

Sankara says :—"My mother is Parvati, my father is God, the Great God Siva. Devotees of Siva are my friends, and my home is the Universe."

Such was the great *Form* that the GREAT MOTHER of the world assumed ; and Siva, getting no alms even from the home of Lakshmi, the Goddess of Wealth,—at her advice, came back to the Kailasha and appeared before the

age. We need not say—this Form is an allegory of Nature, the Lady-Bountiful of the Universe.

* The various *Forms* of Siva and Sakti are worshipped, but they are not "idols" in its ordinary sense. This is not idolatry at all. As the Vedic Rishis *saw* God in Natural Phenomena, so do the Hindus *see* God in these various stone, clay and other figures. We ask our readers to specially mark the words of great Sankara quoted above.

Goddess who was dispensing food to the Universe in all her glory.

And Siva was sumptuously fed by Gouri. He was so pleased that he founded a City on his Trident and that City is Baranashi. *

But even Baranashi had its enemies. Great Rishi Vyasa was a devoted worshipper of Vishnu and a culminator of Siva. Nandi stopped his mouth and Vishnu

* It is called Baranashi,—modern Benares,—because the city is enclosed by two rivers,—*Varuna* and *Ashi*. The holiness of Baranashi has been variously sung by the various Puranas. The *Skanda Purana* contains a part called *Kashi Khanda* which contains a very minute description of the temples of Siva in and around Benares, mixed with directions for worshipping the God. It also contains a great variety of legends explanatory of its merits and the holiness of Kashi.

It is impossible to say when this *Kashi Khanda* was composed. To fix any date to any Puranas will be misleading. The Puranas are collections of a mass of literature, both of very ancient origin and of late date,—but however modern any of them may be,—none of them is more modern than the early Christian Era. Therefore the glory and the holiness of Kashi were sung many hundreds of years ago.

We find that Kashi was a holy place when the great Buddha was born. We may safely say, Siva worship was prevalent even before the birth of the Buddha. It is not known if this city was considered holy for any other reason than that of the worship of Siva.

It is said even earth-quake cannot touch this city,—because it stands on the Trident of Siva. It was the centre and head-quarters of Siva-worship from a very early age. Pilgrims were found to flock to it long before Buddhism became powerful in India.

There is a sequel to the above story which we give in the Text.

himself asked him to adore and worship Siva. *

The Great sage then became a devoted worshipper of Siva and forgot Vishnu and came to live in Benares. But Siva did not allow it.—Vyasa did not get his food anywhere in the Great City. Thereupon he cursed it and determined to build a new Kashi on the other bank of the holy Ganges.

Sakti herself came to stop him from his mad design. She appeared before him as an old decrepit beggar woman,—most pitiable in appearance, and asked him, “My son, what will be the end of one who will die here?”

Vyasa replied :—“ He or she will get the holiest of holy Salvation.” But the old woman was short of hearing ; she again and again came and disturbed him by asking the same question, when Vyasa grew angry, and in his great vexation cried out, “He who will die here will be an ass.”

“ So be it,” said the great Goddess and disappeared.

Vyasa's Kashi was never built, and even today a Hindu never lives on the opposite bank of the holy Ganges on which the sacred City of Siva stands. †

* This story is told mainly to extol the greatness of Siva,—but it also illustrates that One who is Siva is Vishnu also. The worshipper of one is the worshipper of the other.

† There was not one Vyasa in India. *Vyasa* means *arranger*,—the Great Rishi Krishna Daipayana received the name of *Vyasa*,—because he arranged the holy Vedas. Since then this honourable title has been assumed by many learned men in ancient India. Even now a Vyasa is found in Benares.

Vyasa was a contemporary of the Pandavas and the Kurus who

appeared some eighteen or nineteen hundred years before the birth of Christ. Though the above story or any other Pauranic stories as regards Kashi has little or no historical value, yet it shows that Kashi became the city of Siva in very ancient time.

We need not say that many Siva and Sakti stories and legends are told,—some of them very ancient,—some evidently of modern origin. Such stories and legends have been in course of being created through many hundreds of years down to the present day. We give an instance here.

Raja Krishna Chandra of Krishnagore in Bengal was a contemporary of Clive,—in fact he was one of the chief factors that brought the English Empire into India. Bharat Chandra was a great poet in his court. Even he had left a story of Annapurna, evidently created by himself,—in order to glorify the Goddess as well as his patron the Maharaja.

He writes :—Kuvera, the king of Jakkhas, was celebrating the Puja of Annapurna on the eighth day of the white fortnight in the month of Chaitra, and he sent his brother Vasundara to collect flowers. But the youthful celestial forgot to bring the flowers, being engaged in pleasure. Thus did he get the curse to take birth on the earth. He was born as Hari Hor in Bengal, and as Annapurna promised him, she came and lived with him, and Hari Hor became the wealthiest and the mightiest man in the country.

At this time the young son of Kuvera, named Nala Kuvera, neglected to worship Annapurna, and he too was cursed and was obliged to take birth on earth. He became Bhavananda Mozumder,—the founder of the dynasty in which Raja Krishna Chandra was born.

The poet describes how Annapurna, being dissatisfied with Hari Hor, came to the house of Bhavananda and remained in his family for ever.

This story will show how these legends were created.

CHAPTER XIX.

Siva and Sakti Forms.

The devotees have worshipped and are still worshipping Siva and Sakti in various Forms. They do not see the Forms, but they *see* God through these Forms. * We have given the description of great Siva's great Form,—but he is not generally worshipped in this Form,—he is worshipped in his Lingam Form. †

* The following story will illustrate the *true spirit* in which these Forms are worshipped.

Every one knows that the figures—wooden figures,—that adorn the great temple of Jagannatha at Puri,—have nothing very beautiful in them. They are almost three simple cross pieces of wood,—without regular heads or arms or legs; still when Nimai Chaitanya, the Great Gouranga, saw them, he lost his outward consciousness. One day when he was seeing Jagannatha, he so lost himself that he had no consciousness that he was standing upon the shoulder of a man.

This is not a fable, but an authentic story. What then great Chaitanya saw in these wooden figures that he lost his consciousness? This shows that he did not see the wooden figures, but he *saw* his loving God in the wooden Jagannatha. Perhaps if we see only the wooden or stone or clay figures,—we find in them either beauty or hediousness, but a true devotee,—a *Seer*,—*sees* Him. The Hindus were and are never idolators,—they never worship stone, clay or wooden figures,—as their very worship shows.

† The figures of Siva, as described in the Puranas, are all found engraved in many cave-temples with his Bull,—but hardly ever is he worshipped in this figure. His *Lingam* Form is worshipped, and this can be found in thousands of temples all over India.

On this form of worship a great European scholar thus writes :—

“There is nothing like the phallic orgies of antiquity ; it is all mystical and spiritual ; the Lingum is twofold, —external and internal. The ignorant need a visible *sign* through a “*mark*” or “*type*”,—which is the *proper meaning* of the Lingum,—of wood or stone, but

The following story is narrated in the Linga Purana.

At the interval of each creation, Siva appears in his Lingam Form. The appearance of the great fiery Lingam takes place to separate Vishnu and Brahma who fight for the supremacy. But the great Lingam suddenly appears and stands before them and puts them to shame. For both of them travel upwards and downwards of the great fiery Lingam for thousands of years, but neither of them can reach its end. Upon the Lingam the sacred monosyllable OM is visible, the holy Vedas proceed from it, by which Brahma and Vishnu are enlightened and acknowledge and eulogize the superior might and glory of Siva.

We have already said, this worship of Siva Lingum has its origin in very early period,—even its traces can be found at the time of the Atharva Veda.

The names of Siva and Uma Haimavati are found in the Upanishads and Sutra works. At the time of Kalidasa, Saivism was the chief religion of the Hindus. The poet thus begins his drama : —“May that Siva who is attainable by devotion and faith, who is the sole Male (Purusha) of the Vedanta spread through all space, to whom alone the name of Lord is applicable and who is sought with suppressed breath by those who long for Final Emancipation, bestow upon you Final Felicity.”

Wilson fixes the date of Vikramaditya as 56 B. C. We need not say Kalidas was one of the gems of Raja Vikramaditwa's court.

the wise look upon this *outward emblem* as nothing and contemplate in their minds the invisible, inscrutable *type* which is Siva himself. Whatever may have been the origin of this form of worship in India, the notions upon which it was founded, according to the impure fancies of European writers, are not to be traced in the Puranas. *

Many other stories have been told of this great Lingum. † It is described as the Primitive Lingum ‡ which is a Pillar of Radiance and in which the great God Maheswara Siva is present. §

* The Lingum is in fact an Emblem of the *union* of Purusha and Prakriti,—the genesis of the Vedanta Philosophy. Professor Wilson says :—"It is that phase of the Hindu Faith in which the abstract Deism of the Vedanta is qualified by indentifying the supreme, invisible and inapplicable SPIRIT with a delusive form which was the person of Rudra or Siva. It is of a more practical character therefore than pure Vedatism.

† One Purana specially dwells on the Lingum. It is called *Linga Purana*. The Matsa-Purana thus describes it. "Where Maheswara, present in the Agni Linga, explained the object of life,—i. e., Dharma, Artha, Kama, Moksha,—Virtue, Wealth, Desire and Emancipation,—at the end of the Agni Kalpa, that Purana, containing eleven thousand stanzas, was called the Linga."

‡ It is simply an *Emblem* of the Creative Power of the Supreme One. It is, therefore, Siva figuratively shown. The Puranas describe various manifestations and incarnations of Siva,—and the great Lingum is one of them.

§ There is absolutely nothing obscene therefore in this Emblem. The writers of the Puranas had no idea of obscenity, but high Sublimity when they wrote about it. They considered it an

It is the great Emblem of the Creative Force of the Creator, therefore its worship is always joined with the highest Philosophies of the Hindus.

We shall narrate briefly some of the Saiva stories. This is how Siva is greater than Vishnu has been told by a Purana.

Durvasa was a great Rishi, and he was a great worshipper of Siva. But he naturally grew very angry against Ambarisha who was a worshipper of Vishnu. Wrathful Durvasa attacked him with all his Saiva prowess, but Ambarisha was defended and protected by the discus of Vishnu, and Durvasa could him do no harm *

So here Siva grew smaller before great Vishnu,—but he was not kept in this position by his adorers.

Rishi Dadhichi was a Great *Muni* † and a worshipper of Siva. He had, therefore, quarrels with Vishnu, and Vishnu in his anger hurled upon him his great discus,—but Dadhichi was armed with great Saiva Force, therefore Vishnu's discus fell blunted on the ground.

Expression of a great philosophical Truth.

* This story is elaborately described in the Vagavata Purana,—a Purana specially written to extol the glory of Vishnu. The Linga Purana replied to it by the story briefly told above.

But we have already mentioned that many of the Puranas said, "He who is Vishnu is Siva, and he who is Siva is Vishnu," This is the general belief of all Hindus, but there is sectarianism in every religion.

† *Muni* is one who is a great sage.

Thus defeated, Vishnu came to punish the arrogant Rishi with all his mighty force, and there was a great battle. But ultimately Vishnu and his followers had to retire, defeated and crest-fallen. *

Siva Ratri is the greatest Saiva Festival in India. † On this most sacred day, dedicated to the worship of Great Siva, millions of men and women all over India devotedly pass the day* in fasting and the whole night in worshipping Siva. ‡

The Puranas say :—"If men and women pass the fourteenth day of the black fortnight in the month of Falguna § in strict fasting, and then worship the Great Siva by pouring over him milk, curd, clari-

* This story is told in the Linga Purana. Such sectarian stories are found plentiful in the Puranas. We are writing more a history than a religious book, therefore we must mention these stories for what they are worth, so that our readers may form their own opinion.

The stories relating the battles between the followers of Vishnu and Siva are many. Even down to the very modern times, much bloodshed was caused by the jealousies and bitterness of these two chief sects of the great Hindu Religion. They came to blows very often when they met.

† This Siva-Ratri Festival is the Greatest Saiva Festival in India. In great Siva temples, millions of men meet to worship Siva on this sacred day.

‡ It is generally held at the end of February or the beginning of March.

§ The whole-day-fasting and the whole-night-keeping are strictly enjoined.

fied butter and honey four times during the four *Prahara* * of the night, he or she goes to the blessed Kailasha, after death. There is no other worship that pleases the Great Father more than his worship on the *Siva-Ratri* day."

Even those who cannot afford to procure such cheap things as a little milk, curd, clarified butter and honey,—will get the Greatest Virtue if they worship Siva by simple fasting and night-keeping,—by listening to the glory of BABA, the Father, or singing or meditating upon Him.

What happened even to one who unconsciously remained fasting and night-keeping and pouring *Bilwa* leaves and water on the Siva Lingum on the sacred day is thus told.

One poor hunter, having nothing at home to eat, on the *Siva Ratri* day, went out hunting, so that he could get something to eat. But the whole day he, the poor creature, roved in the forests, starved and fasting, without getting absolutely any thing to eat. In the evening at last, he secured an animal and hastened back home to cook it. But the unfortunate man was overtaken by a fearful storm and rains, and he had to take shelter on the branches of a *Bilwa* tree. There

* The night is divided into four parts and each such part is called *Prahara*. Siva must be duly worshipped four times,—each worship or *Puja* must be performed at each of these four *Praharas*. Thus is the worshipper kept awake for the whole night.

sat he for the whole night, shivering with cold and without a wink of sleep in his eyes and a morsel of food in his mouth.

The cold grew so intense, and the soaked leaves of the tree so intensified it, that he began to clear the leaves near about him, and threw them down on the ground. He did not know that there was a Siva Lingum at the trunk of the *Bilva* tree. All the leaves soaked with water fell on the sacred head of the Great Lingum and the BABA was so pleased with the unconscious worship of this poor hunter that he cried out, *Bom—Bom.* *

The poor man was terribly frightened ;—early in the morning, he jumped down to the ground and ran at hot speed to his home. But Great Siva has taken him for his own and he died.

The messenger of Death came to take his soul to the abode of *Yama* where † proper punishments for taking the lives of many poor animals would be met out to him.

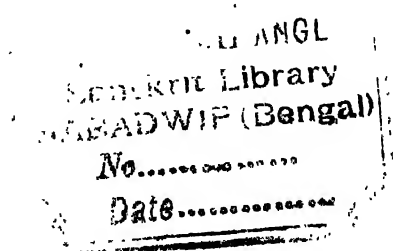
But they were immediately confronted with the messengers of Siva, who were headed by Nandi him-

* *Bom—Bom* is a peculiar sound made from the mouth by striking one's cheeks. We shall try to explain it more fully later on.

† *Yama* is the king of the abode of Death, where all souls are taken. Here does Yama meet out their proper punishments and rewards. Therefore he is called the *Dharmaraja*,—the king of Dharma.

self. He explained why the poor hunter had gained the merit of living for ever in the blissful *Kailasha*. The messengers of Death reverentially bowed their head and moved away and the poor hunter was taken to the *Kailasha*. *

* This story is told in many of the Puranas. It is known to every man, woman and child in all parts of India. It is not only known but believed as true by every one of them. Therefore it is no wonder that every worshipper of Siva, poor as well as wealthy, should strictly observe this Great Siva Festival¹



CHAPTER XX.

The Emblems of Sakti.

As Siva is worshipped generally in Emblems such as *Lingums*,—so Sakti is also worshipped generally in Emblems. The various Forms that Sakti assumed in the battle with Sambhu and Nisambhu and the ten great Forms in which she appeared before Siva when she went to the *Daksha Yagma* are to be found in many temples,—either in stone or clay or wood or curved in caves,—but they are hardly ever worshipped ; —at least many of them are not worshipped at all. The most worshipped Form of Sakti is her *Kali* Form. Sakti as Kali, standing on the prostrate body of Siva, is worshipped and adored in thousands of temples all over India. *

* To build clay figures of Sakti in her different Forms and to worship them in one's house is a custom only prevalent amongst the Bengalees. The other races of India generally do not follow this custom. Those of them that worship *Sakti* in clay figures and in their own homes have only learnt it from the Bengalees or imitated their custom. In Bengal, Sakti is worshipped in the following different forms.

(1) *Durga Puja*,—the great annual festival of the Bengalees. She is made of ten hands, standing on a lion, killing the Mahisāsura,—vide Chandi. She is generally worshipped in Āswina or Kārtika month. There is a story attached to this. It is said that Rama, in order to get the power of killing the Great Rakshasha Ravana, worshipped the Goddess at this season, and thus blessed

In majority of temples she will be found in only *Emblems*,—which is perhaps only a piece of stone.

It has been mentioned that when after the destruction of the *Daksha Yagma*, Siva took up the body of Sati on his shoulder and abstractedly roamed over the world,—it was cut down by Vishnu with his discus. Thus the sacred body of the Great Goddess fell into fifty-two different parts in fifty-two different places. These fifty-two places have become

by her, he was enabled to kill the invincible Rakshasha king. The other races of India do not worship her in clay figure at this season or the year, but they observe the ceremony, and it is known by the name of *Dassera*.

• (2) About a month after the Durga Puja, she is worshipped in Bengal in another Form known by the name of *Jagadhatri*. It is a new figure with four hands, sitting on a lion which kills an elephant. It is said that this worship was introduced into the country by Raja Krishna Chandra of Krishnagore during the time of Clive.

(3) A few days after the Durga Puja, the Bengalees worship *Kali*.

(4) In the month of *Chaitra*, She is worshipped as *Basanti*. The figure is the same as that of the Durga Puja.

(5) On the second day of the *Basanti Puja*,—She is worshipped as *Annapurna*,—the Great Goddess of Kashi.

As Kali, in her various names, she is often worshipped in Bengal by many on every new moon or *Amabashya* day.

Besides these chief Pujas,—there are also many minor worships. As we shall have occasion later on to dwell upon these Pujas in detail, we only briefly mention them here.

the great places of pilgrimages; and they are known as *Mahapita Sthanas*. *

The following is the description,—one of the stories, —told and given as regards these *Mahapita Sthanas*.

The tonsil of the Great Goddess fell at *Hingulia*,—the Goddess is here worshipped in Emblem and in the name of *Kaityava*. † And Siva is worshipped in the name of *Vimalochana*.

The three eyes fell at *Sarhara*. She is worshipped in the name of *Mohisha-mardini* and the name of Siva of this place is *Krodisha Vairaba*.

Her nose fell at a place called *Sugandha*. Here the names of the Goddess is *Sunanda* and the God is *Trambaka*.

Her tongue fell at *Jalamukhi*, and here the Goddess is worshipped in the name of *Ambika* and the Siva is here named *Unmatya Vairaba*.

The lips fell on the summit of the Vairaba mountain and the Goddess is called here *Abanti* and the God is called *Namrakarna*.

The other lip fell at *Pravasha* and the Goddess is named *Chandravaga* and Siva is called *Vakratunda*.

The chin fell at a place called *Janasthana*. Here the Goddess is worshipped in the name of *Vramari* and her Great God is named *Vikritaksha*.

* There are many different versions about this story,—we give here the version as given by *Mantra Chura-moni Tantra*.

† These different parts of the Great Goddess's body are worshipped in different names. We give these names in the text.

The left cheek fell on the bank of the Godavari river (in Nasik). Here the Goddess is *Viswamatrika* and Siva is called *Vishwa Vairaba*.

The right cheek fell on the bank of the Gandak river. Here she became known as the Goddess *Gandaki* and her Great God is called *Chakrapani*.

The upper teeth fell at a place called *Anala*. The Goddess became known by the name of *Narayani* and Siva became *Sankara*.

The lower teeth fell into the Five Seas. Here she is worshipped as *Varahi* and Siva *Mahavadra*.

The left ear fell on the bank of the Korotoa river. The Goddess is here worshipped in the name of *Aparna* and Siva as *Vanesha*.

The right ears fell on the *Malaya* hill. Here the Goddess is *Sundari* and the Siva is *Sundaranand*.

The hair fell in a place called *Keshajuba*. The Goddess is here named *Uma* and Siva is called *Vintessa*.

The forehead fell at *Kiritkona*. The Goddess is here named *Vubanesha* and Siva is *Sidhwarupa*.

The neck fell at Sylhet ; here the Goddess is named *Mahalakshmi* and Siva is worshipped as *Sarvananda*.

The throat fell in Kashmir and the Goddess became known by the name of *Mahamaya* and Siva is known by the name of *Srisandya*.

The right shoulder fell at a place called *Ratnavali*. Here the Goddess is named *Sivani* and the God is known as *Kumara*.

The left shoulder fell at *Mithila* ; here the Goddess

is known by the name of *Mahadevi* and Siva is worshipped as *Mahodara*.

The half of the right arm fell at Chitagong,—here the Goddess is *Vavani* and the Siva is here known as *Chandranatha*.

The other half of the right hand fell on the *Manasha* lake ; here the Goddess is known by the name of *Dakshayani* and Siva is called *Hara*.

The joint of the hand fell at a place called *Kafanis*. The Goddess is called *Mangal Chandi*, and Siva is named *Kapilambara*.

The other joint of the hand fell at *Maniveda* and the great Goddess is worshipped as *Savitri* and Siva is *Sthannu*.

The fingers fell at *Prayaga* (Allahabad) ; here are worshipped ten Sivas and ten Saktis as ten *Mahavidyas*,—the ten Forms as assumed before Daksha Yagma.

The left arm fell at a place called *Vahula*. Here the Goddess is known by the name of *Vahula* and Siva *Veeruka*.

The left arm-joint fell at *Manimunda* and here the Goddess is worshipped as *Gayatri* and *Sarbananda* is the name of the Siva here.

One of the breasts of the Goddess fell at *Jalandara*. Here the Goddess is *Tripura Malini* and the God is known as *Vishana*.

The other breast fell at *Ramgiri* ; and here the Goddess is known as *Sivani* and the God as *Chanda*.

The breast fell at *Baidyanath*, and here Siva is known by the name of *Baidyanatha* and the Goddess is here called *Sarvajaya*.

The navel fell at *Utkala* (Orissa). The Goddess is known by the name of *Bijaya* and the God as *Jaya*.

The waist fell at Kanchi (in Madras.) Here the Goddess is called *Vedgarva* and Siva is named *Kuru*.

The half of the buttock fell at a place called *Kala Madhava*. The Goddess is *Kali* here and the God is *Asitanga*.

The other half of the buttock fell at the river *Narmada*; and here the Goddess became known by the name of *Sonakshi* and Siva is called *Vadrasena*.

The female part fell at Kamiksha in Assam, and here is the celebrated Goddess known all over India as *Kamaksha Devi* and Siva is here called *Ramananda*.

The lower right thigh fell in Nepal. Here the Siva is named *Kapali* and the Goddess is here known in the name of *Mahamaya*.

The left lower thigh fell at a place called *Jaintia*; and the Goddess is known by the name of *Jainti* and Siva is *Kramidiswara*.

The right foot fell at Tipperah. Here the Goddess is *Tripura* and Siva is *Nala*.

The thumb of the right foot fell at a village called *Khira*. Here the Goddess is *Jogadya* and the God is *Khirakhandaka*.

The four toes of the right foot fell at Kalighat in

Calcutta ; the Goddess is *Kalika* and Siva is here called *Nakuleshwara*.

The heel of the right foot fell at Kurushkhetra near Delhi and here the Goddess is known by the name of *Vimala* and Siva is here called *Sambarta*.

The left heel fell at *Vivarsha* ; the Goddess is *Vimarupa* and the God is *Kapali*.

The left feet fell at *Tirotia* ; here the Goddess is known by the name of *Amari* and the God is called *Amara*.

In all these places both Siva and Sakti are worshipped in Emblems. In almost all these temples there are hardly any regular figures of Sakti ;—generally some pieces of stone or wood as *Emblems* are worshipped. In some temples generally the figures of *Kali* are placed ;—but the worship is made to the *Mahapitus*,—the parts of the Goddess's body that fell,—namely, some *Emblems* that are kept very hidden and secret ,—and this hidden and secret emblems are worshipped and adored with due solemnity according to the Sastric rules. *

* We need not say that besides these celebrated holy places,—many private men and women have dedicated many temples to the Great God and Goddess ; and some of these temples have become very sacred and very celebrated.

CHAPTER XXI.

The Pauranica Siva & Sakti.

Lest any one should think that we are creating a Siva and a Sakti out of our own imagination, we shall now quote a few passages from the Puranas. We are sure they will remove many wrong impressions. *

The author of the *Linga Purana* thus begins his work :—

He whose body is *Sabda Brahma* † he who is the Manifester of *Sabda Brahma*,—whose body is the *Barna-mala* ‡—He who, although manifested in many things, is still unmanifest, He who is *akara*, *ukara* and *makara*,—He who is fine as well as gross,—He who is

* Instead of giving translations of passages from various Puranas, —we shall quote from only one Purana, namely the *Linga Puranam*, —the most orthodox of the Saiva Puranas. This will give our readers a full idea of the Pauranic conception of Siva and Sakti, —for all the other Puranas have written in the same strain.

† *Sabda Brahma* literally means the Supreme One in Sound. The Hindu philosophy says, —that the first manifested *form* of the Supreme one is *motion* and *motion* creates *sound*. This *sound* has been called *Om* or *Omkara*.

‡ *Barna-mala* is *Alphabet*. This sound *Omkara* is formed by three letters of the alphabet, namely A, U and MA. This word OM is therefore the expressive term for the Supreme One, Brahman, the Sabda-Brahman. It is the most sacred and holy word of the Hindu Religion.

beyond and above every thing,—He who is *Omkara* *—whose mouth is *Mantra*, †—whose tongue is the *Sama Songs* ‡, whose long neck is the *Yayur Veda*,—whose breast is the *Atharva Veda*,—He who is beyond and above *Prakriti* and *Purusha*, He who, although beyond all births and deaths, is known by the name of *Rudra* by the admixture of *Tama Guna*, of *Brahma* by the admixture of *Raja Guna* and of Vishnu, the all pervader, by *Sattika Guna* §,—He who is.

* The Puranas thus speak of *Omkara*.

“There arose then the clear and sacred sounds, OM, OM and we saw the letter A, U and MA. And at their end was the great SOUND. These three letters are the OMKARA. The colour of A is like that of the sun, that of the U is like that of the fire, and that of the MA is like that of the moon.”

The different Hindu philosophies have written much on this subject. In fact the name of the Great God of the Vedanta philosophy is OM.

It is the most sacred word and should be uttered with great reverence and solemnity. We shall have to speak more about it later on, for much of the Hindu philosophy is based on it.

Every Purana has spoken much on the sacred and holy OMKARA.

† *Mantras* are the Hymn portion of the Vedas.

‡ These *Mantras* of the sacred Vedas have been put to music in the *Sama Veda*. They were used to be sung in the Soma festivals and Soma Sacrifices. Please see our History of the Hindu Religion, Vol. 1.

§ The whole theory of creation, as propounded by the Hindu Philosophy, is based on these three *Gunas*,—*Satwa*, *Raja* and *Tama*. They have been translated as *qualities* or *attributes*,—but

Parama Brahma Moheswara *. He who, although manifest as Prakriti, Purusha, *Mahat Tatwa*, *Ahankara* †, the mind, ten senses, five *Tanmatras* and five elements ‡ is beyond all of them, is the *Twenty-six*,—I bow down my head to that All-Pervader, the Great God, who is the Cause of the Creation, Preservation and Destruction of the Universe, who is the Cause of *Maya* ||—I bow down my head to that ONE

these two words do not give their true significations.

The Gita. Chapter XIV, slokas 5-8 say :—“*Satwa*, *Raja* and *Tama*, these three *Qualities* of Nature, bind down the Eternal Self in the body of beings. Amongst these, *Satwa*, from its untainted nature, from its being enlightening and its being free from misery, keeps the Self bound with the attachment of happiness and knowledge. *Raja*, having desire for its essence, is of thirst and attachment. Therefore it binds the embodied Self with the attachment of work. *Tama* is born of ignorance, and therefore it deludes the embodied Self. It leads the Self in error, indolence and sleep. *Satwa* unites the Self with happiness, *Raja* with works and *Tama* with error.

As we shall have to speak much about them when we shall have to deal with the Saiva philosophy,—we simply mention them here ?

* *Parama Brahma* is the Infinite Brahman, — the unknowable Supreme One,—*Maheswara* is the Great *Eshwara*—God. It is also one of the names of Siva.

† *Mahat Tatwa* is the first *manifestation* of the Supreme One. *Ahankara* is the consciousness of *Ego*,—the second *manifestation* of Self.

‡ *Tanmatras* are the finer atomic existence. We shall fully explain these Hindu philosophical terms later on.

|| We give below the translation of another Saiva Adoration.

whose appearance is the LINGAM and I begin to write the most beneficial *Linga Puranam* !”

The following is the description of the LINGUM given by the Puranas. *

“The learned men called the *Attributeless* Brahman as the *Cause* of the LINGUM and the UNMANIFESTED ONE as the LINGUM. Mahadeva (Siva) is that *Attributesless* Brahman ;—from Him appeared, the UNMANIFESTED ONE. The best LINGUM is known by the name of *Pradhana* (Purusha) and *Prakriti*. Minus scent, form and moisture,—minus the attributes of sound and touch &c., completely attributeless, ever true, ever eternal, the

“Thou hast the Space for thy cloth ; thou art the Death of the death ; thou holdest the Trident (signifying the three worlds) ; thou art beautiful as well as terrible ; thou bearest a fearful face ; thou art the bestower of pleasure to the elephant-headed God. Thou art terrible ; thou art the adored of all the Gods ; thou hast thy soul ever raised ; thou bearest on your head blue matted hair ; thy throat is beautiful, it is of blue colour ; thy body is covered with the ashes of the funeral pyre, O God, —Salutation to thee !

“Thou art Brahma amongst the Gods, thou art *Nilkanta* amongst the *Rudras*, thou art the soul of all beings, thou art the Purusha of the Sankhya Philosophy, thou art *Sumeru* amongst the mountains, thou art the moon amongst the constellations, thou art *Varistha* amongst the *Rishis*. Thou art *Indra* amongst the Celestials,—thou art the *Omhara* in the Vedas,—thou art the best song amongst the *Sama* songs. O Great God, thou art the lion amongst the wild animals,—the bull amongst the domestic animals,—thou art the Almighty One ever adored by all.”

Compare this with the Gita's description of the Emanations of the Supreme One. See my “Srikrishna, Chap XXVI Page 151.”

* We give a literal translation of the third chapter of the *Linga Puranam*.

Parama Brahma Siva is *No-Lingum*. He who rose from Him with scent, form and moisture, with the attribute of sound and touch &c., who is the cause of the creation of the Universe,—who is gross as well as fine, who is full of great elements,—is the LINGUM with Universe as its body. *

By the *Maya* of the Supreme One, the UNMANIFEST-ED LINGUM has appeared in *Twenty Six Manifestations*. From Him appeared the three Great Deities who are like him. Of these three Great Deities, one is the Creator of the Universe, one is its Preserver and Protector and the other is its Destroyer. Thus the whole Universe became filled with Siva.

No-Lingum,—Lingum,—and Lingum-and-no-Lingum,—the whole Universe consists of these three. Thus the whole Universe is called the Brahman. The people for no reason call Brahma, Vishnu and Siva as the Causes of the Universe. The real Cause of the Universe is the Eternal Attributeless Brahman. The *Vedantikas* call Brahma, Vishnu, and Siva as the Self, (*i.e.*, the Universe,) the Known, the Matter. In the Puranas this great *Muni* Rudra, Brahma and the eternally pure great Soul are known as *Turia*. †

* Those who find everything detestable in the Siva Lingum will find in this passage that they are completely mistaken. The conception of the LINGUM in the Puranas is a very grand *philosophic idea* put into visible shape. Why a man's mind should be filled with any idea of obscenity when seeing a Siva Lingum, we do not know, unless he is the most depraved wretch in this world.

† All these philosophical terms will be explained later on.

In the beginning of creation,—the *Maya* of *Siva*, with the attributes of *Satwa*, *Raja* and *Tama*, was seen by *Siva*, and She naturally appeared in the Manifested Form. From Her is manifested the Universe with the gross elements. This *Saiva Prakriti* is known as the Eternal MOTHER of the Universe.” *

The adoration given below will give us an idea of Great *Siva* as conceived by the writers of the Puranas. †

O Eshana, thou art *Brahma*, we bow down our head to thee! O Mahadeva, our salutation to thee! O Great God, thou art the Lord of all Knowledge, our salutation to thee! O rider of the bull, ‡ thou art the Creator and Preserver of all creatures, salutation to thee! Thou art the Lord of *Brahma*, thou art *Brahman*, thou art in the Form of *Brahma*, thou art the Supreme Lord of *Brahma*,—O Eternal God || salutation to thee! Do good to us.

O Thou in the Form of *Omkara*, O Lord of the Gods, O Eternally-born,—salutation to thee! Thou art beyond death and birth,—thou hast no births,—birth that must follow destiny, salutation to thee! O Creator of creation, O Eshana, O Great Brilliancy, salutation to thee! Thou art the Eldest,—thou art the Giver, saluta-

* This is the Pouranika conception of *Sakti*,—the GREAT MOTHER who is adored and worshipped all over India.

† This is from the 16th Chapter of the *Linga Puranam*.

‡ The *white Bull* of *Siva*, on which he rides, is apparently *Infinite Space* allegorically told.

|| The word is *Sada Siva*—literally *always beneficial*.

tion to thee ! Thou art Rudra, * thou art Time, thou art the Protector, hundreds of salutation to thee !

O Black-coloured, O Coloured One, mental salutation to thee ! Thou art the Strength of the ever strong, thou art their Mind. O greatly strong one, thou art the Strong, thou art the Brahman. O Lord of all creatures,—O the Controller of Elements, salutation to thee !

O great God, salutation to thee who art the God of all Gods ! O Bamadeva, O Rama, O Great Souled One, salutation to thee ! O the Eldest, O Giver of good, thou art the Destroyer of time and death, salutation to thee !" †

The following is the description of Sakti. Siva himself gives it to Brahma ‡

"This Universal Form is your birth-giver,—your mother. Prakriti with thirty-two attributes is produced by me. As she is the mother of Vishnu, she is the mother of all the Gods. This *Vagavati*,—the possessor of many attributes,—is my mother also. She is the four-faced great one, the reproductive organ of the Universe. She is known by the name of *Go*. ||

She is Gouri (fair one), Maya, (illusion), Vidya,

* Rudra means the terrible. The Puranas have given one thousand different names of Siva. If space permits, we shall give them later on with a running commentary.

† Siva is thus described in every Purana. We are sure none will call this idolatry.

‡ See Linga Puranam, Chapter XVI.

|| This is one of the names of Sakti. She has been given innumerable names. We shall mention them later on.

(knowledge), Krishna (black one), Haimavati, (golden coloured.) The men that know call her *Pradhana* and *Prakriti*. Know her to be Eternal the Red (Possesser of *Raja Guna*), the White (do of *Satwa Guna*), the Black (do of *Tama Guna*),—all these three *qualities* exist in her in the same proportion. She is the birth-giving Mother of all the creatures of the Universe. *

* We need not perhaps mention that in India Saktism or the worship of Sakti became quite a distinct religion in which the chief object of worship is Sakti. Innumerable works were written to inculcate this Tenet of the Hindu religion, and these works were known by the name of *Tantras*.

We must mention here that in this work we shall try to present to our readers only the best and true aspect of Saivism and Saktism. We shall reject all that is debased,—all that is the creation of debased minds. Every religion is liable to deterioration and degradation, and the Hindu religion is no exception. It had to drag itself through the blackest mire. If a few debased men besmear with cow-dung a beautiful marble temple,—that is no reason that any one should consider that temple as the ugliest thing in this world.

CHAPTER XXII.

The Siva Lingum.

The following is the description of the SIVA LINGUM, as given by the *Linga Purana*.

"The brilliancy of the *Lingum* is like the hundred flamed fire at the time of dissolution. It has no second nor equal ; it has no increase or decrease, it has no beginning, nor any end. It is the seed of the Universe,—it is not manifest."

Then follows the story in which both Brahma and Vishnu went upwards and downwards to find out the ends of this Great Lingum, and they found it limitless and infinite.

• And what did they see in this Great EMBLEM. They saw :—

"He is *Amrita*,—i.e., he has no beginning nor end. From him is produced the means of Emancipation,—from Him are produced weal and woe, pleasure and pain and other things.

He is without a second. He has no difference in Him,—He is unmanifested. He is external as well as internal. He exists in the external Universe as well as in the internal Universe. He has no beginning, no middle, nor the end. He is the cause of Ecstasy."

Such is the SIVA LINGUM. Is this the worship of a piece of stone ? It is an Emblem of the Almighty Great, and every Purana has described it as such. •

* Those that have not read all this may call it idolatry, but others will not.

What is the LINGUM? The Purana says :—

“The Lingums are of two kinds,—one is manifest and the other is unmanifest. The manifested Lingum is gross and the unmanifested Lingum is fine. Those that possess gross knowledge and are engaged in performing *Karma Yogma*, (Sacrifices and Rites), worship the gross Lingum, because the gross can be conceived by the ignorant ;—these men cannot conceive the fine. The spiritual Lingum cannot be seen. The man, who thinks that everything is external and material, is a fool. The Lingum made of earth, wood &c., can be seen by the ignorant ;—the wise can also see the fine, subtile, Maya-less infinite Lingum.

The other wise men say,—“There is no necessity for discussing the attributes or non-attributes of God, for everything is full of Siva.” The other learned men say^f that the sky is one, but it is different in different places. Just like it are the different manifestations of Sankara.

One sun shines from one place, but in every tank there is a different reflection of the sun on its water. Such is Siva. The wise men say that the worldly men can see God with attributes in their heart, and the attributeless God is seen by the Yogees.

The Supreme One's first body is attributeless,—his second body is with attributes and without attributes, and his third body is of attributes. *

These three *bodies* of the great God are to be adored and worshipped. Some worship Him in his attributeless Form,—some again worship Him

* The word *Nirguna*,—*Saguna-Nirguna* and *Saguna*.

as with attributes and without attributes,—some others again worship Him as with attributes in Forms of Lingum &c. Thus the worldly men worship Him with wife and children.

As Siva is worshipped, so should the *Devi* (Sakti) be worshipped and *vice versa*. There is no difference between Siva and Sakti."

And again :—

"The Mother of the Universe is the *Trivadica* of the Siva in his Linga Form. She is his Prakriti. The Siva in the Form of Lingum is always joined with her and never separated from her. From this combination, this Universe is produced. This Siva of the Linga Form is full of brilliancy and is beyond all Maya and darkness. From this combination of Lingum and Vedita was born that One whose half is male and the other half is female. From this One was born Brahma, the Creator." *

This is what the Linga Purana says about the visible Lingums.

"By the command of Brahma, Vishwakarma made Lingums and gave them to the Gods according to their fitness. Vishnu worshipped a Lingum made of *Indra Nilmoni* (the best of emeralds). Indra worshipped a Lin-

* The passages we have quoted have fully shown that this Emblem of Siva Lingum is but the Hindu *Theory of Creation* poetically and allegorically described. It requires great mental power and imagination to conceive and grasp this Lingum,—that is all. When a man worships and adores the Siva Lingum, he does not worship any thing else but the great, sublime and grand Emblem of the Supreme One in his Creative State. We emphatically say, there is absolutely nothing wrong in Siva Lingum.

gum made of *Paamaroga* (a gem); Rudra worshipped a golden Lingum ; the Vishwadevas, silver Lingum ; the Ashtavusus, a Lingum made of *Chandrakanta Mani* (a gem) ; Vayu worshipped a brass Lingum ; the Aswins, earthen Lingum ; Varuna, crystal Lingum ; the twelve Adityas, copper Lingum ; Chandra worshipped a Lingum made of the best of pearls ; Ananta and the other Nagas, coral Lingums ; the Daityas and the Rakshashas, iron Lingums ; the Chamunda and other mothers, stone Lingums ; Niruti, wooden Lingum ; Yama, emerald Lingum ; the Niladri Rudras worshipped Lingums made of ashes ; the Pishachsas, lead Lingums ; Lakshmi worshipped a Lingum made of tree ; Kartikaya, a cowdung Lingum ; the great Munis worshipped Lingums made of the *Kudra* ; the Bamas, the flower-made Lingums ; the Monmohini worshipped a Lingum made of scents ; the Vakdevi, a jewelled Lingum ; Durga worshipped a golden Lingum with *Vedi* &c. &c.

What more should I say ; this whole Universe exists by the worship of Lingums. The learned have classified Lingums according to the materials in which they are made into six different classes. Again these six classes of Lingums are subdivided into forty-four varieties.

The stone-made Lingums are of four varieties ; the gem-made Lingums are of seven varieties ; the mineral-made Lingums are of eight varieties ;—the wooden Lingums are of sixteen varieties ; the earthen Lingums are of two varieties ; and the scent-made Lingums are of seven varieties.

The gem-made Lingums bestow wealth,—the stone

Lingums bring success in every thing,—the mineral-made Lingums are great bestowers of wealth,—the wooden Lingums give enjoyments and success,—the earthen Lingums are always the bestowers of success in every thing and they are ever beneficial. The stone Lingums are always very good,—the mineral-made Lingums are of medium quality.

Brahma sits at the base of the Lingum,—Vishnu resides in its middle,—at the top sits the ever beneficial great God Rudra in the form of OMKARA. The *Vedi* of the Lingum is Ambika, of the three qualities, (Satwa, Raja and Tama). He, who worships the Lingum with the *Vedi*, worships the Great God and the Great Goddess.” *

We shall now give a beautiful description of Siva and Sivani as given in the Puranas. It is said that this description is given by Nandi,—the great devotee and follower of Siva himself.

“The learned men call that Great Soul Siva as ever beneficial and Sivani as ever good. The learned call Siva as *Ishwara* (God) and Sivani as *Maya*. They call him Purusha and Sivani as Prakriti. Siva is the base of sound and Sivani is the sound. The eternal Siva is the day and Sivani is night. Mahadeva is the *Yagma* and Rudrani is its *Dakshina*. † The God Siva is the sky, the Goddess Sivani is the earth. The great Rudra is the

* In whichever way we see, we find the Puranas speak of the worship of the Supreme One and not any one or any thing else when they speak of the Lingum,—never any idol.

† *Dakshina* is the gift and offerings that are made at the close of a Sacrifice or a Pujah.

ocean, the great Rudrani is its shore. The trident-wielder God is the tree,—his beloved one is the creeper that twines round that tree. Siva is Brahma and the half of his body Sivani is Savitri. Siva is Vishnu, the great Goddess Bhavani is his wife Lakshmi,—the Goddess of wealth. Siva is Indra, Sivani is his wife, Sachi. The God is Agni himself and the Goddess is *Swaha*. The great Siva is Yama and Sivani is his wife. The almighty Rudra is Varuna and Gouri is his wife,—the giver of all successes. The Siva is Vayu and Bhavani is his wife Siva.

Siva is Kuvera, the lord of the Jaskhas, Sivani is his wife Riddhi. The ornament of the moon Siva himself is the moon, Rudrani is his wife Rohini, Siva himself is the Sun and the Goddess Uma is his wife Subarcha. The enemy of the Danava Tripura Siva is Kartikeya and Sivani is his wife Deva Sena (the celestial army). The great God is Daksha and the Goddess Uma is his Prasuti. Siva is Manu called Purusha and his beloved wife is Satumpā ; the great God is *Ruchi*,—Bhavani is *Akuti*. Siva is Vrighu, the three eyed Goddess is his wife *Khyati* ; the great Rudra is Marichi, Sivani is his wife Sambhuti. The holder of the Ganges, Siva is Angira, Uma is Smriti. Siva is Pulastha, his wife is Priti. The enemy of Tripura is Pulaha ; and the wife of that God of death is *Daya* (kindness).

The destroyer of Daksha Yagma is Kratu and Sivani is his wife Samvati. The three eyed God Atri and Uma is his wife Anusuya. Siva is Rishi Vashistha, Uma is the old Urja.

Sankara is all the males,—Sivani is all the females.

All that indicate masculine in this Universe are the portions of Siva and all that indicate feminine are the portions of Sivani. Male and female are the ornaments of this great God and the great Goddess.

All material forces are Sivani and all objects that possess force are Siva.

The eight *Prakritis* and eight *Bikritis* that lie in the bodies of creatures are but the forms of the great Goddess, and as innumerable sparks are produced from one fire,—so are all things,—they are but sparks from the great fire Rudra.

The material portions of creatures are but the portions of Sivani and their Selves are but portions of Siva. Any thing that is heard in this world is Sivani, and Siva is the hearer. Siva is the enjoyer and Sivani is all objects of creation and Siva is the creator. Sivani is all things that are seen and Siva is the seer. All moistures and scents are Sivani, and Siva is the taster and enjoyer of them. All things that are to be judged are Sivani and Siva is the judge. Every thing that is to be understood is Sivani and Siva is he who understands.

The great Goddess Sivani is the *Vedi* and Siva is the *Lingum*. The celestials and all creatures worship and adore Siva by placing the *Lingum* on the *Vedi*. *

* Here it is clearly indicated that Lingums and the Vedi are nothing but *emblems*,—the emblems of Purusha and Prakriti. When worshipping Siva, the worshipper sees in his mental eye the great Purusha and Prakriti of the Supreme Unknowable.

CHAPTER XXIII.

The Pouranic Conception of Sakti.

The following quotations will give a clear idea of the conception of Sakti as formed by the Rishis and writers of the Puranas.

"As brilliant and mighty as the sun and fire, that great God Mahadeva is the *Pradhana-Purusha*;—the half of his body is made of a female. He himself became half male and half female, and he also exists, being divided into eleven distinct Rudras. *

She who resides in him is the half of the body of that greatly mighty Ishwara (God). Mahadeva himself is that female; and that Goddess in ancient time became the daughter of Daksha in the name of Sati.

For reasons unknowable, this great God's right side of the body is of white colour, and the left side of black colour. One part of this great Purusha is the great Goddess.—I shall now mention her different names. They are :—

"Swaha, Swadha, Mahavidya, Medha, Lakshmi, Saraswati, Sati, Dhakshayani, Vidya, Ichha, Kriyantika, Sakti, Aparna, Ekaparna, Ekapatala, Uma, Haimavati, Kalyani, Ekamatrika, Khyati-Prajna, Mahavaga, Gouri,

* The Puranas have described the different *forces* that lie in the Supreme one, and they have given each such *force* a different name. In no literature such deep philosophical truths have been told in so poetical language as has been done in the Puranas. The few quotations given will give an idea of them.

Gana, Ambika, Mahadevi, Nandini, Jatavedashi, Savitri, Barada, Punya, Pavani, Loka-Visruta, Ajna, Abeshini, Krishna, Jamashi, Satwaki, Siva, Prakriti, Vikrita, Roudri, Durga, Vadra, Pramathini, Kalvathi, Mahamaya, Ravati, Vutanayika &c.

She is every where ; only her various appearances and forms are different. She has other names also, and they are Goutami, Kousiki, Arya, Chandi, Katyayani, Kumari, Jadavi, Devi, Barada, Krisna-pingula, Vahordhaja, Swadhara, Parana, Brahmacharini,—Mohendra-Vagini, Upendra-Vagini, Drisdhati, Ekruladhika, Aparajita, Vahubhuja, Prachanda, Sindhubahini, Danava-Ghathini, Mohisamardini, Amogha, Vindanilaya, Vidranta and Gananayika. *

• This is the great Goddess,—she is praised and adored in two distinct Forms,—namely *Prajna* and *Sree*. From them have appeared thousands of Goddesses. They remain occupying the great God,—the God of all Gods. Rudra remains always united with the Goddess, Sati, and does immense good to all the Universe."

And again :—

"The great Soul has no knowledge, no concentration, no bonds of births,—no emancipation. † He, who understands me, has also none of the above. This Goddess Haimavati is *Vidya*, (knowledge) and I am *to be known*. This Goddess is *Prajna*, *Sruti*, *Smriti*, *Dhriti*,

* She has innumerable names. We have already said that Puranas have given one thousand names to Siva.

† The words are *Jnan*—knowledge, *Dhyana*—concentration, *Bandha*—bonds of births, and *Moksha*—Emancipation,—final salvation.

Abhaya, *Nishta*, *Jnana*, *Kriya*, *Ichha*, *Ajna* and *Para* and *Apara* knowledge. *

She is not the *Prakriti* or *Bikriti* of creatures. † This undescrivable Eternal Goddess is not *Bikara*, but *Maya*. ‡ In ancient times this Goddess of five manifestations,—the Protectress of the Universe,—this Mighty One appeared at my command in my own Will. I did good to the Universe in twenty seven different ways by the help of this great Goddess."

The Puranas adds:—

"Therefore Parvati is the Sole Refuge of all. There is no separation between Siva and Sivani. Siva himself exists, thus assuming Two Forms." ||

* *Prajna*—knowledge—higher knowledge. *Sruti*—the Vedas, *Smriti*—the works on religion and law, the *Sastras*; *Dhriti*—that which holds;—*Abhaya*—fearlessness;—*Nishta*,—goddness; *Jnana*—ordinary knowledge,—*Kriya*—actions; *Ichha*—will—desire;—*Ajna*—command.

Para and *Apara* knowledge.—*Para* is the knowledge of the Supreme One,—*Apara* is the worldly knowledge. One is *Sruti* and the other is the *Smriti*.

† *Prakriti* is Nature,—*Bikriti* is its opposite. There are *natural* as well as *unnatural* things in the world,—but the great Mother is beyond and above all of them.

‡ How is it possible that there should be *Bikriti*,—any thing *unnatural* in her! To this question,—the Puranas reply,—*"She is not Bikara,—but she is Maya—Illusion."*

The word *Illusion* does not give the exact idea of *Maya*. We shall speak about *Maya* later on.

|| The above quotations must give a fair idea of the Pouranic conception of Sakti.

PART II.

CHAPTER I.

Saivism.

What is Saivism? This question may be answered by saying that it is the religion of the followers and worshippers of Siva. But that does not clear the matter at all. When we find, it was the religion of such a deep-thinker,—such a profound philosopher,—such a really enlightened man,—as great Sankaracharjea *, and when, at the same time, we find it is the religion of the most ignorant of the ignorant Hindus,—it is hard to reconcile the two facts. It is no wonder that foreigners smile at it and shrug their shoulders. We cannot blame them when we ourselves,—at least many of us,—do not know what Saivism really is, although we declare ourselves to be Saivas,—the worshippers of Siva. In writing a book on *Siva* and *Sakti*, we are bound to explain our position.

The very fact that men like Sankaracharjea had Saivism as their religion shows and indicates that there is something in it which does not appear to the ordinary eye. We are, therefore, bound to explain what Saivism is and what Saivism really means.

* Perhaps we need not cite proofs to establish the fact that great Sankara, with his great Vedanta philosophy and *Adaitya-vada*, was a great Saiva. He wrote many beautiful *Stotras* (adorations) to Siva, one of which we have quoted in this work. He founded ten great *Mats* (monasteries), in each of which he established a Siva Lingum to be worshipped.

The Hindu religion, almost from its very birth, has two distinct aspects,—namely its *Esoteric* side and its *Exoteric* side. * The Hindu religion is the only religion on the face of the earth that can satisfy the *spiritual cravings* of every individual on whatever scale of culture or ignorance he or she may stand. The Hindu Religion is not like the other religions which must suit any body and every body whatever his mental state may be.

Spiritual and mental powers of all individuals cannot possibly be the same. It is an impossibility;—mental and emotional proclivities of one individual differ from those of another. All persons are not similarly constituted by Nature and culture, therefore with these differences in the nature, character, temper and culture of men and women,—it is rather a very bold assertion to say that they may all reach the *same* goal through the *same* road.

The Hindus never asserted this. The Hindu Rishis promulgated a religion,—broad enough,—large enough,—extensive enough,—to encompass all men, women and children, ignorant or enlightened, within its vast fold.

The highest aim and object of a Hindu is to *see* God and to *feel* God. † This can be done in two ways,—either by *Self-Culture*, which has been named *Yoga*,—

* The Hindu Religion is not called by this name by the early Aryans. Their religion was called *Sanatana Dharma*,—Eternal Religion. The name *Hindu* was given to the *Aryas* by their neighbours, and foreigners. As we have given a long note on this word in our *History of the Hindu Religion*, we refer our readers to that work, Vol. I. p. 37.

† A *Rishi* means a *Seer* of God.

and the result of which is Emancipation (Mukti),—the freedom from the bonds of births and the eternal *Union* with the SUPREME SOUL; or by *Religious Culture* which means the worshipping of idols, images, emblems &c.

Spiritual Culture, such as meditation and different processes of *Yoga*, and also rites, ceremonials and worships, have their comparative merits in the Hindu Religion. External rites, ceremonials and worships (*Pujas*) may not be of any value to me who have acquired *Brahma-Juana* (the Knowledge of God), but they are valuable to the less favoured many who have not been fortunate enough to acquire sufficient knowledge about the True Nature of God or to possess the faculty and power to know and feel his unknowable great Infinity.

What deals with *Brahma-Juana* (the Knowledge of God),—the relation between Man and God,—the Supreme Soul and the individual soul,—and the means for acquiring such Knowledge, is *Esoteric* Hinduism. And what deals with the religious rites, ceremonials, worships, and the *Mantras*, and that which regulates all their different performances, and all other external religious practices,—the object of all of which is to prepare the human mind and soul to know God, to feel God, to see God, is *Exoteric* Hinduism.

Esoteric Hinduism is the *Higher Hinduism*, intended to be followed by those who are either by *nature* spiritually-minded, or by *culture* have sufficiently advanced in the path of spiritual progress. The Upanishads, the Gita, the Brahma Sutras, deal with this higher or *esoteric* aspect of Hinduism, whereas the Sanhitas and Brahmanas

portions of the Vedas, the Purāṇas and the Tantras deal with the *exoteric* Hinduism.

Therefore every Hindu is an *esoteric* Hindu as well as an *exoteric* Hindu. From *exotericism*, he rises to *esotericism*. He is no idolator, whether he is the most ignorant or he is the most advanced. * Every Hindu aspires to *see* God,—some in his own soul, and the others in the emblems and images that he worships. One is the easier path,—the other is the difficult,—but the object is the same.

Saivism is this Grand Hinduism,—the *esoteric* and *exoteric* Hinduism combined in one. The esoteric portion of it is its Great Philosophy; and its rites, rituals, ceremonials and worships are its exoteric side. To men like Sankara and other great Rishis and Philosophers, Siva is the unknowable Supreme One known;—to the unadvanced many, Siva Lingum is the Emblem in which to *see* God and to *feel* God. It is the ladder by the help of which they will finally reach the Highest Goal when like Sankara they will be able to exclaim "*Sho-ahang*"—*I am He* ; "*Aham Brahmarshmi*;"—*I am Brahman*,—"Tatwamashi"—*Thou art that*.

The Vedic religion had its esoteric Upanishads and exoteric Brahmanas,—Saivism has its esoteric Vedanta and exoteric Puranas. Saivism is but a variation of the Vedic religion of the ancient Aryas,—therefore its Philosophy and *Brahma-Jnana* are but the development of the Vedic philosophy and *Brahma-Jnana*, and its rites.

* Such a one is called *Siddha*.—the successful.

and rituals, ceremonies and worships are also mere additions and expansions of the Vedic Ritualism. It is the old Vedic religion in an enlarged form.

From the very earliest times, the Hindu Religion is divided into three main features which are called the different *Panthas* (ways or paths). They are *Jnana-Marga*, *Karma-Marga* and *Bhakti-Marga*. The Upanishad-portion of the Veda speaks of the *Jnana-Marga*, and the Brahmanic portion speaks of the *Karma-Marga*. Between these two are the *Bhakti Marga* *. These three features are to be found in every aspect of the Hindu religion,—therefore Saivaism is no exception. It has also these three different *Margas*. It has its *Jnana-Marga*, its *Karma Marga* and it has also its *Bhakti-Marga*. †

ⁱ In the *Jnana-Marga* or *Jnana-Yoga* one attains to the ENTITY of the SUPREME ONE by meditation and mental concentration ‡. By *Bhakti-Yoga*, he obtains it

* It is said, the religion of *Bhakti* or Faith and Devotion was first promulgated by Rishi Narada. He is said to be one of the mind-born sons of Brahma,—therefore he is one of the very first of created beings. In fact he was born before the birth of mankind. It is thus proved that this religion of Faith and Devotion was a part of the Aryan religion from the earliest time.

† In the Hindu *Sastras*, *Karma-Marga* always means religious rites and rituals, ceremonials and worships &c., but in the *Geeta*, Srikrishna explains it as the performance of one's duties without the least desire of getting any fruits from them. Srikrishna means by *Karma Marga* the performance of God's work.

‡ This is what the *Geeta* says about the *Jnana-Yoga*.

"When a man abandons all his mental desires and becomes pleased in his self is called a Yogee of Knowledge. He whose

by DEEP FAITH and DEVOTION, * and by *Karma-Yoga*, he attains the same result or worldly benefits by religiously performing all the ceremonies and Pujas of the different Gods. † All Saivas or the worshippers

senses are brought under control from all objects of senses is a Yogee of Knowledge ; when it is night to all creatures, the self-controlled man is awake. When all creatures are awake, a *Muni* sees not around him. As the various waters enter the ocean, but do not make any decrease or increase in it, so he, in whom all objects of desires enter, but cannot make an impression, attains to Peace."

* The following is what Srikrishna said about *Karma Yoga*.

"There are two paths in this world,—that of the *Yoga* of Knowledge and that of the *Yoga of Actions* ; men do not attain freedom from action by not performing actions ;—by renunciation of actions none attains to Salvation. None can ever remain without performing some action. Man must perform actions impelled, by the Laws of Nature. Restraining the organs of actions that deluded man who ponders over the objects of senses in his mind speaks but lies. But on the other hand, he who performs the *Yoga of Action* by works and acts, restraining his senses by his mind, is highly esteemed. Therefore always perform *action*, for *action* is better than *non-action*. Your body cannot be kept alive without performing actions. But except *God's works*, all works produce *Karmabandhana* (the bond of births.) Therefore, O Arjuna, perform actions without any desire to obtain their fruits. The man who is attached to his own self, who is pleased with his own self and who is contented with his own self has no actions to perform. He has no concern in actions done or not done in this world. Nor has he any dependence or any being in the whole world. Therefore without any attachment, perform actions that *ought* to be performed. The man who performs actions without attachments attains to the Supreme."

† The following is the *Bhakti Marga* as explained by Srikrishna in the *Geeta*.

of Siva follow either one or the other of these three great Paths, knowing Siva as the SUPREME ONE, unknowable known.

Therefore Saivism is *Jnana-Yoga* followed by the wise and the advanced. The *Jnana-Yoga* of Saivism or the *Philosophy* of Saivism has been most eloquently and learnedly expounded by great Sankara who in fact raised Saivism at the top of all the other Tenets of Hinduism. * Saivism is also the *Bhakti-Yoga*,—in which complete Faith and Devotion in Siva has been preached by so many of the Puranas with so many beautiful legends and tales. †

"If out of self-conceit you think,—*I will not fight*, your this resolution will be in vain; for surely will Nature rule you. Bound by your own duty and impelled by Nature, you will involuntarily do that which out of your mental delusion, you do not want to do. O Arjuna, the Lord, as if mounting on a machine, seats in the heart of all beings and turns them as He pleases by his Illusive Powers. Therefore, O Arjuna, seek *shelter* in Him in every way. By his favour you will get the Supreme Peace and Eternal Seat.

Fix your heart on Me, become My devotee. Sacrifice to Me, bow down to Me,—you will then come to Me."

Srikrishna told Arjuna,—If you cannot follow the *Jnana Yoga*,—if you cannot follow even the *Karma Yoga*,—then follow this *Bhakti-Yoga*. "Fix your mind on me, become my devotee, become my worshipper—bow down to me. Thus *depending* on me and mixing your mind with me, you will certainly obtain me."

* We shall later on speak elaborately on this portion of Saivism.

† This Bhakti portion of Saivism has also been expounded

Saivaism is also the *Karma Yoga* of the *Geeta* and the *Karma Yoga* of the *Sastras*,—it is *adoring* and *worshipping* Siva in his various Forms, in his images and emblems, in his Lingams, with flowers and incense, and by all the solemn religious ceremonials of the present day. *

Srikrishna said :—"I accept even leaves, flowers, fruits and water from him who offers them with faith and devotion, for they are offered with faith by that man only who is self-restrained."

Thus we find in Saivaism all that constitute our great, extensive, cosmopolitan, catholic, esoteric and exoteric religion. So is the case with every part or with every Tenet of the great Hinduism. So is the case with Saktism or Vaisnavism or all other cults. The same grand Hinduism,—esoteric and exoteric,—is expressed and expounded in different names and in different garbs for the benefit of the different classes of men and women that come within the loving arms of our ever loving religion. Therefore great Saivaism is for the lowest of the low, as well as for the greatest of the great,—the noblest of the noble. It begins with a piece of smallest stone and ends in unthinkable, unconceivable INFINITY.

by great devotees. We shall also speak of them when we shall deal with this subject.

* This portion of Saivaism is called by the foreigners as idolatry and debasing. We shall show, it is neither idolatry nor debasing. An ignorant man, when he worships a piece of stone as Siva, is working on the same plane in which men like Sankara contemplates him as his own Self.

Siva is the beginning—Siva is the end,—Siva is for the ignorant, Siva is for the learned—Siva takes his devotees, great and small, low or high, all into His loving bosom ; —and this is Saivaism.

CHAPTER II.

The History of Saivism.

Such being Saivism,—it may be now asked when this Saivism came to be a Tenet of Hinduism. Can we trace it to its source?

During the period when the religion of the Brahmanas and the Upanishads was prevalent amongst the Aryas,—even when the Sutra works* were composed,—it is evident Saivism,—or at least Saivism as we understand it now,—had no existence amongst the Hindus.

But we have clear indications that just after when the Vedic religion of Ritualism and Sacrifices became very complicated and expansive,—the simple religion of Saivism slowly spread over the Aryan land.

And when did it happen? Great poet Kalidas flourished in about 56 B. C. † and he began every one of

* Although many European scholars have almost definitely fixed the dates of the Vedas and their concluding portions, namely the Brahmanas and the Upanishads,—we need not say we do not accept their views, however learned they may be. It is quite certain that these sacred works were written many hundreds of years before the birth of the Buddha whose age we now approximately know. When the Brahmanas,—the works on Vedic Ritualism,—grew extensive and too bulky to keep them in memory,—many Sutra works were written as Epitomes on them, and they were attached to the the Brahmanas of the different Vedas and were known as Srotya, Grihya and Kalpa. All these works speak of the Vedic Ritualistic religion and they do not speak of Saivism.

† There are differences of opinions amongst the European scholars even about the age of Kalidas;—the tendency of all these

his works with the adoration of Siva ;—nay he wrote a poem on the life of Siva and Sakti which is now world-renowned in the name of *Kumara Sambhabha*.

Thus we find at the time of Kalidas, Saivaism with all its Pouranic legends was flourishing side by side with Buddhism in India. There were *nine Gems* in the Court of Vikramaditya and Kalidas was one of them. Another was Amar Sinha, who was a Buddhist. Therefore we must say, Saivaism had become a part and prominent part of Hinduism in the first century before the birth of Christ.

Now we have twenty principal *Sanhitas*, * in all of them we have clear indications that Saivaism was the religion of the Hindus when they were written.

great scholars is to lower down the age of every thing Indian and bring it to as early a date as possible ; and why, we do not know. We give here the date of Kalidas as many of them agreed to give him, although we like to give him an earlier age than this. However, we shall consider that Kalidas was born in the first century B. C. to avoid controversy.

* The *Sanhitas* or *Dharma Sastras* are twenty in number according to the list given by Yajnavalka, namely :—Manu, Atri, Vishnu, Harita, Yagnavalka, Ushana, Angira, Yama, Apastamba, Samvarta, Katyayana, Vrihaspati, Parasara, Vyasa, Sankha, Lakshita, Daksha, Goutama, Satatapa and Vasistha.

Slight variations in the names of the authors of these *Sanhitas* are to be found in the writings of the other law-givers. Parasara in his enumeration, instead of Yama, Vrihaspati and Vyasa, gives Kashyapa, Gargaya and Pracheta. In the account given of the *Sanhitas* in the *Paoma Purana*, the name of Atri which is found in Yajnavalka's list is omitted, and the numbers of thirty six is completed by adding Marichi, Pulastaya, Pracheta,

And when were these *Sanhitas* written ? *

Max Muller writes:—It is evident that the author of the metrical Code of Laws speaks of the old Manu as a person different from himself when he says (Chapter X. V 63) "Not to kill, not to lie, not to steal, to keep the body clean and restrain the senses,—this was the short Law which Manu proclaimed amongst the poor castes". Seeing Manu spoken of in the third person, Mr. Morley conjectures that the author of the metrical Code of Manava Dharma Sastra was not the first of all the Manus. It arises from his not bearing in mind that the Laws of Manu were rehearsed to the Rishis by Bhrigu who of course mentions Manu in the third person ; consequently it was quite consis-

Bhrigu, Narada, Kashyapa, Vishwamitra, Devala, Rishwasringa, Gurgya, Budhayana, Prithinastu, Jabali, Samantana, Parashara, Lokakshi and Kuthumi.

In the commentary of the Grijha Sutra, by Ramkrishna, thirty nine names are mentioned of whom nine are not to be found in any of the above lists, viz, Agni, Chyavana, Chhagelya, Jatakarma, Pitambara, Prajapati, Buddha, Satyayana, and Suna,

Besides those mentioned above, some more legislators appear to have flourished, namely Dhamaya, the priest of the Pandavas and the author of a commentary on the Yayurveda, Ashwalayana who wrote several treatises on religious acts and ceremonies, Bhagura, a commentator of *Manu Sanhita* and Dutta, the son of Atri.

In all these *Sanhitas* and *Dharma Sastras*, a clear trace of Saivism is found, therefore it must be admitted that when these works were written and composed, Saivism was the religion of, if not all, at least many of the Aryas of the Aryan land.

* We first give here a few European opinions.

tent that this sage, after imparting the dictum of Manu as in the verse cited, should say, "this was the law which Manu proclaimed amongst the poor castes",—thus another Manu is not the author of the Code, speaking of the old Manu as a different person from himself, but it was Bhrigu who does so. Besides it was an ordinary custom with the ancient sages to refer to themselves in the third person. And it will appear on reference to Manu, Chapter I. verses 38, 57-60 above cited, that the first Manu who is *Swayambhuva* (sprung from the *Self-Existent*), learnt the Law from Brahma and taught it to the the holy sages including Bhrigu who, appointed by Manu to promulgate his laws, repeated the Divine Code to the Rishis. It is, moreover, asserted in the Preface to the *Sanhita* of Narada,—another son of the *Swayambhuva*,—that the same Manu, having composed his Code in hundred thousand *Slokas*, arranged under twenty four heads in a thousand chapters, delivered the work to Narada, the sage among the Gods. Thus there can be no doubt that the author of *Vrihat Manu Sanhita* was the first of all the Manus, and it appears from the above verses that *Laghu Manu Sanhita* which we see was taught to be rehearsed by Bhrigu."

Max Muller thus gives it a very early date. Various other dates have been suggested by various other European Scholars. Chezy and Dislongchamps, the latter of whom professes to have formed his opinion from an examination of the Code itself, concede that it was composed in the 13th century previous to the Christian Era.

Schlegel gives it as his decided and well-considered opinion that the Laws of Manu were promulgated in India at least as early as the seventh century before Alexander the great, or about one thousand years before the birth of Christ. He places the Ramayana of Valmiki about the same date and doubts which of them is older.

We need not say that Ramayana speaks of Siva in many places. It is quite evident that Saivism was the religion of many when Ramayana was written. Ravana himself was a great devotee of Siva. This also proves that at the time of the Ramayana, Saivism was the chief religion of the Non-Aryans.

Elphinstone attributes great antiquity to the Institutes of Manu on the ground of difference between the laws and manners therein recorded and those of modern times and from the proportion of the changes which took place before the invasion of Alexander the great. He infers that a considerable period had elapsed between the promulgation of the Code and the latter epoch; and he fixes the probable date of Manu, to use his own words, 'very loosely' somewhere about half-way between Alexander (in the fourth century before Christ,) and the Vedas which he places in the fourteenth century B. C.

Wilson considers that the work of Manu, as we now possess it, is not of so ancient date as the Ramayana, and that it was most probably composed about the end of the third or the commencement of the second century before Christ.

Sir William Jones's inference, founded on a consideration of the style, is, however, opposed to the opinion

of Professor Wilson. Sir William Jones writes :—"The Sanskrit of the three Vedas, that of the *Manava Dharma Sastras* and that of the *Puranas* (amongst which the *Ramayana* may be included) differ from each other in pretty exact proportion to the Latin of *Nurma* from whose laws entire sentences are preserved, that of *Appias* which we see in the fragments of the twelve tables and that of *Cicero* or of *Lucritius* where he has not affected an obsolete style. If the several changes, therefore, of the Sanskrit and Latin took place, as we may fairly assume, in times very nearly proportional, the Vedas must have been written about three hundred years before these Institutes and about six hundred years before the *Puranas*." He goes on :—"The dialect of *Manu* is even observed in many passages to resemble that of the Vedas, particularly in a departure from the more modern grammatical forms, whence it must, at first view, seem very probable that the laws now brought to light were considerably older than those of *Solon* or even of *Lycurgus*, although promulgation of them before they were reduced to writing might have been coeval with the first monarchies established in Asia."

Upon such and other grounds he fixes the date of the actual texts of *Manu* at about the year 1280 before Christ.

Mr. Morley, the author of the *Analytical Digest*, in his Introduction to the *Hindu Law*, after citing the opinions of the Sanskrit scholars of Europe, thus writes :—"Whatever may be the exact period at which the *Manava Dharma Sastras* were composed or collected,

it is undoubtedly of very great antiquity." *

Such is the antiquity of the *Manu Sanhita*. Of course *Manu* is the most ancient of all the other *Sanhitas*,—but the other *Sanhitas* are also of very great antiquity, and in all of them the worship of Siva is spoken of.

If, however, we can not definitely fix the date of these *Sanhitas*, we can fix the date of other works,—and from them we can clearly show that Saivism was extant amongst the Hindus long before the birth of the great Buddha.

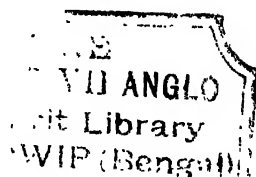
It has been admitted by all that the Upanishads are written many hundreds of years before the Christian Era. In at least one Upanishad we get a clear trace of Saivism.

There is a Upanishad attached to the Sama Veda, and it is called *Kena Upanishad*; it is also called *Talabukara Upanishad*. In its third and fourth parts, the *Parama Brahma*, the Supreme One, appeared before the Devas, but they could not recognise Him,—then *Uma Haimavati* explained to them who he was.

* We have already said that clear traces, and even full description, of Saivism are found in the *Sanhitas*, and every one agrees to say that these *Sanhitas* "are of every great antiquity."

The general opinion of the present day scholars is, that the *Sanhitas* that we now possess are re-written and re-composed in later time. If they were really re-written,—still none of them were written later than the beginning of the Christian Era;—many of them were in existence before the birth of the Buddha, for their traces are evident in the Buddhist writings. We shall soon prove that Saivism was prevalent in India long before Goutama Buddha was born.

These two names belonged to Sakti, the consort of Siva. It clearly indicates that the legend of Uma was known when *Kena Upanishad* was written.



CHAPTER III.

Saivism before Buddhism.

The Buddha was born about six hundred years before the birth of Christ. * Almost about this time, or a few years later, a great political change came over India. This was the state of India when Goutama Buddha was born.

"The old Aryan civilisation had begun at the time of Goutama to yield to changing circumstances. The influence of priesthood was becoming more exclusively spiritual, while the temporal power of the chiefs was growing. Some of the latter had even then become kings, and the oligarchies of the clans were more and more verging on despotism.

Shortly after Goutama's death, the king of Magadha, Ajatsatru, destroyed the confederation of the Wajjian clans on the opposite side of the Ganges,—and then ensued a series of struggles between Magadha and the neighbouring kingdoms of Kosambhi and Sravasti. The lesser chiefs had to take sides with one or the other of the powerful combatants, while each country became the scene of intrigues for the coveted possession of the throne. These struggles gave a chance to men of the lower castes, which they could never hope to get in

* As is the case with all Indian Eras, so there are differences of opinions about the age of the Buddha. We refer our readers to the works on the Buddha and Buddhism. It is, however, certain that he lived and died in the sixth century before Christ. He died in or about the year 564 B. C. Alexander invaded India in 315 B. C.

the old system of the clans,—a system which almost ceased to exist when the second Buddhist Council was held at Vaisali.

The Kingdom of Magadha had by that time become supreme; and either just before or just after the Buddhist Council had assembled in Vaisali, the old capital of the Wajjians, a low caste Sudra by name of Chandra Gupta became the king of all the kings of India". *

And his grandson Asoka, having accepted Buddhism as his religion, spread it over his extensive Empire. Asoka was a Hindu before he became a follower of the Buddha †;—his grandfather was also a Hindu. Now it can be asked what sort of Hinduism was followed by the great sovereign Chandra Gupta?

* Rhys David's Buddhism pp 219-220. There is absolutely no doubt that Chandra Gupta did not belong to either Brahman, Kshatriya or Vaisya order. He has been described as a Sudra, therefore he was a Non-Aryan Hindu. At this time the Greeks invaded India and were defeated by the greatly powerful Chandra Gupta who extended his dominions even beyond the banks of the Indus in the Punjab. King Chandra Gupta married a daughter of Seleucus, the Greek king.

† The following Edict of King Asoka now discovered at Shahabazgari clearly shows that he was originally a Hindu. 'Formerly in the great Refectory and temple of the heaven-beloved King Piyadasi (Asoka) daily were many hundred thousand animals sacrificed for the sake of meat (food). So even at this day while this religious Edict is under promulgation for the sacrifice of animals for the sake of food, some two are killed or one is killed, but now the joyful chorus resounds again and again that from this day forward not a single animal shall be put to death'. (See Cunningham's works).

Fortunately we can answer this from the works of the great Brahmana Chanakya, by whose aid he became the sovereign lord of Aryan India: *

Chanakya had a favourite disciple named Kamandaka, who has left a *Niti Sastra* written by himself which is well-known by the name of *Kamandakya Niti Sastram*.†

In it the disciple thus begins his work with the salutation to his great preceptor, Chanayka, the minister, guide and Guru of the great King Chandra Gupta.

"Salutation unto the highly intelligent Vishnu Gupta (Chanakya) who sprang from an extensive and illustrious dynasty, the descendants of which lived like the Rishis accepting alms from nobody; unto him whose renown became world-wide; unto him who was effulgent like the highly blazing fire; unto that most artful and cunning one, the foremost of those conversant with *Paramartha*, who mastered the four Vedas as if they are only one. Salutation unto that one whose fire of energy was like the flash of lightning and through whose magical powers that resembled in potency and in fury the thunderbolt itself,—the wide-spread, renowned, powerful and mountain-like dynasty of Nanda

* It is a well-known historical fact that by the help of the vastly learned Chanakya, the first Maurja King Chandra Gupta was able to be the sovereign lord of India, overthrowing the Nanda Dynasty from the throne of the Magadha Kingdom. This happened in 319 B. C. or thereabout.

† *Kamandakaya Niti Sastra* has been translated into English. About this book see Report by Dr. Frederik to the Batavian Society of Arts and Sciences. Also works of Sir Stamford Raffles, Crawford and others.

was eradicated for good. Salutation unto him who resembled the God *Saktidhara* himself in prowess and who, single-handed, by means of his *Mantrasakti* and *Utsahasakti*, brought the entire earth under the thorough control of Chandra Gupta, the foremost of sovereigns. Salutation unto that wisest of councillors who collected the nectar-like *Niti Sastras* from the mighty main of the *Artha Sastras*."

Here in this salutation *Saktidhara* is mentioned, and *Saktidhara* is the name of Kartikaya or *Kumara*,—the son of Siva whose story we have already told. Thus it is evident that the Pouranika story of Siva and Sakti was well-known at the time of Kamandaka who was born at the time of Chandra Gupta. This shows that Saivaism was extant in India in 320 B. C. *

The author writes:—"Three Vedas, called *Rik*, *Yayur*, and *Sama* are meant by *Trayee*.* A person, living in perfect obedience to the injunctions and interdictions of *Trayee*, prospers in this as well as in the next world.

"Sometimes the *Angas*, the four *Vedas*, the *Mimansas*, the diverse sections of *Naya*, the *Dharma Sastras* and the *Puranas* are all included under *Trayee*."

Thus it is evident that the *Dharma Sastras* and

* The author himself was a Buddhist, but as he dedicated his work to king Chandra Gupta who was a Hindu,—he carefully avoided the mention of the Buddha,—a circumstance which has been made the basis of much erudite disquisition by the authors of the *Siddhanta Muktaavali*.

Kamandakya Niti Sastra does not give prominence to Siva or Sakti worship, therefore it might be assumed that Saivaism or

the *Puranas* were extant at the time of the author in the third century before Christ; and we have shown that there are clear indications of Saivism both in the *Dharma Sastras* and in the *Puranas*.

We go back to about one hundred years earlier. Immediately after the death of the Buddha, his beloved followers all assembled together and held a Council at Rajgriha under the presidency of the venerable Maha Kassapa, the oldest and the most revered of all his followers.

But within one hundred years of this Council, there came about many changes in the religion of the great Buddha. To do away with these differences, another great Council,—the second Buddhist Council,—was held with seven hundred monks under the presidency of Jasa, the son of Khandara. The Council continued its sitting for eight months * at Vaisali and settled and vindicated the Rules of the Order and the Doctrines of the Faith. But the decisions of the Council were not accepted by the majority of the monks. They held a Council consisting a larger number of monks than that of their stricter opponents, and hence this Council was called *Maha Sangati* or Great Council.

Saktism occupied a minor position in the Hindu Religion of that time; the Vedic religion was still then powerful.

* We get a complete history of the development of Buddhism in *Mahavansa* and *Dipavansa*, two celebrated Buddhist works. For the account of the first Buddhist Council, see *Mahavansa* p. 11. and *Vinaya Texts* vol. II. Book XI;—for the account of the second Council, see *Mahavansa*, Chap IV. *Dipavansa*, Canto IV, *Vinaya*.

Thus within a hundred and fifty years after the death of the Buddha, his followers were divided into two distinct parties, one strictly following the original teachings of their Preceptor and the other becoming more liberal and adopting various new innovations or old religious rites. The former was known by the name of the Southern School and the latter by the Northern School.

And this Northern School of Buddhism was nothing but the adoption of the existing religion of the Aryan Land. Therefore if we give a description of this Northern School of Buddhism,—we give a description of the Hinduism of that period. The Buddha's religion was the development of the Hindu philosophy ;—the popular religion of the Buddha was but an expansion of the original Hinduism. *

Texts, Vol. III. Book XII, and Taranath's *History of Buddhism* p. 46.

These works give a succinct description of the schism that was created amongst the followers of the Buddha within one hundred and fifty years of his death. From these accounts we can form an idea of the Hindu religion that existed at the time of Goutama Buddha. From these we shall show that Saivism was in existence at this time.

* The following quotation will give an idea what really took place.

“ The Great Buddha formulated a religion of Complete Knowledge,— a Religion of Philosophy, pure and simple, and he intended this for those only who would be members of his *Sangha*,—who would live for religion and who would aspire to achieve the Final Salvation—the Cessation of more Births—the Great Nirvana,—by Self-culture. For others,—for the majority of the people,—for the

And what is this Northern School of Buddhism ? In it we find the Hindu mythology almost entirely with little or no changes. Sir M. Williams writes :—"Maha-Brahma is often named, whereas Vishnu is represented by Padmapani (Avolokitaswara) who seems to have taken his place. Turning to God Siva, we may note that he was adopted by Buddhism in his character of Yogi or Mahayogee. Then as the Buddhism of the north very soon became corrupted with Saivism and its accompaniments Saktism, Tantrikism and Magic, so in the Northern countries various forms of Siva, such as Mahakala, Bhairava, Bhima and of his wife Parvati, Durga are honoured and their images are found in temples. Amongst the Female Deities, the forms of

householders, and the worldly men, he did not formulate any special religion ;—he allowed them to remain as they were ;—he never called them heretics or followers of a false religion, —he rather asked them to stick to the religion of their forefathers. Nowhere we find he had any quarrel with the Brahmans or Brahmanical Religion. To the Ordained Monks of the Sangha only, there was no God, no Worship, no Ritualism, not because there is 'no God', but because it is an unknowable Mystery and not necessary for the achievement of Nirvana, the Cessation of Births. But the case of the worldly men was different. It was not for them to acquire Nirvana in this life,—they were creatures of Karma ; —they must,—and they were bound to follow the *Karma* of their previous births."

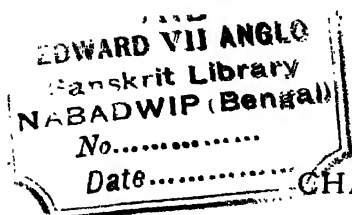
All this was the old dictums of the Hindu Religion,—therefore the Buddha's religion was not at all a new religion. He himself was a Hindu and his religion was mere a development and expansion of Hinduism then in existence. His lay-followers were Hindus in all respects.

Tara, are chiefly worshipped and regarded as Saktis of the Buddhas."

We find the HINDU TRINITY in full in the Northern Buddhism. They are called *Mangu Sree* (he of the beautiful glory), *Avalokitaswara* (the lord that looks down),—he was also called Padmapani (bearing a lotus in his hand) and *Buzrapani* (the wielder of the thunder-bolt.)

If there was no existence of the beliefs in these Gods at the time of the Buddha's death,—at the time when the Northern Buddhism became prevalent in India,—these Gods could not have been recognised by the Buddhists. This distinctly shows that at the time of the Buddha,—the Pouranic religion of Saivism was in existence in some form or other amongst the Hindus,—his lay-followers,—who followed, if not all, at least some of them, the religion of Siva and Sakti.

How from the complicated Ritualism of the Vedic Brahmanas, this religion of Siva and Sakti was gradually formed, we shall now make an humble attempt to describe.



CHAPTER IV.

How Saivism Was Formed.

We have seen that, although we cannot definitely say when exactly Saivism, the worship of Siva, became the part of the Hindu Aryan religion, it was in existence in India at a very remote age. It was the religion of many of the Aryans long before the birth of the Buddha, therefore long before the Christian Era. * Now we may fairly make an attempt to find how this religion was formed, for it is nothing but the Aryan Vedic religion in another name and garb.

The three main features of the Hindu Religion of today, as well as of the very ancient Vedic days, are (1) *Jnana*, (2) *Karma* and (3) *Bhakti*, ie, the THREE PATHS: *Jnana* is Knowledge, *Karma* is Rituals and Worships, and *Bhakti* is Devotion and Faith. A Hindu either follows *Jnana Marga*, or *Karma Marga*, or *Bhakti Marga* to attain the Final Emancipation,—or to attain release from sin, or try to attain worldly benefits, such as wealth, prosperity, better and higher life &c.

The following Rig Vedic Hymn speaks of *Jnana*.

“What is not was not then. What is now even that was not then. There was no world, there was no sky, there was no higher place than that. Who remained, covering all? Where was whose place? Was there the water, deep and inaccessible?

* It may be fairly said that Siva worship came to India at least one thousand years, if not more, before the birth of Christ.

"There was then not Death nor Immortality ; there was no distinction between the night and the day; there was only THAT ONE, without the Second, who was without air, who remained as the Sole One. There was nothing else but HE.

"In the beginning Darkness was enveloped in Darkness. Every thing was without distinction and every thing was covered with water. The all-Omnipresence existed covered with Unmanifested. By Tapasya that One was born." *

What could express better *Bhakti*,—Devotion and Faith,—than the following beautiful and sublime Hymn.

"In the beginning there arose the Golden Child. He was the one born Lord of all that is. He established the Earth and this Sky,—who is the God to whom we shall offer our oblations?

"He who gives breath, he who gives strength, whose commands all the Gods revere, whose shadow is Immortality,—whose shadow is Death,—who is the God to whom shall we offer oblations?

"He who through His greatness is the One King of the breathing and awakening world ; He who governs man and beast,—who is the God to whom shall we offer our oblations?

* We do not give the full translation of this Hymn, as we have already given it in our History of the Hindu Religion with full and elaborate notes. We refer our readers to that work.

This solemn Hymn is the basis on which the great philosophy of the Vedanta has been reared. It might be safely called the mother of all philosophies and the originator of the Jnana Marga,—the great Path through which man can attain the true and only Emancipation—the Eternal Union with the Infinite—Unknowable.

"He whose greatness the Himavat, the Samudra,—the Rasa proclaim; He whose these regions are, as it were his two arms,—who is the God to whom we shall offer our oblations?"

"He through whom the sky is bright and the earth firm, He through whom the heaven was established,—nay the highest heaven, He who measured out the aerial space,—who is the God to whom shall we offer our sacrifice?"

Every line of this great Hymn breathes *Bhakti*,—deep Devotion and Faith. The Rishis were steeped in *Jnana* as well as in *Bhakti*; they also followed the path of *Karma* and performed *Yagmas*. The following quotations from the Rig Veda Hymns will clearly indicate that the Vedic Rishis performed *Yagma* in order to gain worldly benefits or higher or better lives.*

One Rishi sings:—"To the regular performer of Sacrifices, the breezes are sweet and the rivers distil sweetness."

We give below the first Sukta of the first Mandala of the Rig Veda.

"Agni is the priest of the Yagma and he is brilliant. Agni is the inviter of the Gods,—he is the holder of immense gems. I adore Agni.

"He was adored by the Rishis of old, and he is also adored by the modern Rishis. Let him bring the Gods in this Sacrifice.

"Men gain wealth through Agni. That wealth daily increases, and by that many heroes are employed.

* The Brahmanas of the different Vedas promulgate and preach this religion of *Karma*,—the Religion of Rituals, Rites and Sacrifices.

"O Agni, the benefits that you will bestow on your adorer belong to you only. O Agni, we bow down to you with all our heart and mind and thus come to you.

"You are brilliant, you are the protector of *Yagmas*,—you greatly brighten it and increase its place hundred fold. O Agni, as the father is always accessible to his son, be the same to us. Live with us for our benefit."

A Rishi sings:—"Give us, O Indra, immense good—by the help of which we may escape all sins."

Another Rishi says:—"O illustrious Varuna, do thou quicken our understanding,—we that are practising this ceremony that we may embark on the good ferrying boat by which we may escape all sins." *

* Thus there were Rishis who followed the path of *Jnana*,—there were others who followed the path of *Karma*, and others again who followed the path of *Bhakti*; or as it is evident from the careful readings of the Rig Vedic Hymns that all the Aryans of that Golden Age followed these three *Paths* all at the same time.

Now from the Rig Vedic *Jnana*, a great philosophy was

* In the early Rig Vedic Hymns hardly there is any mention of sin, but in many of the later Hymns the Rishis prayed to be saved from sin and vice. Please take note of the following Hymn, 89. Sukta, 7th Mandala, Rig Veda.

"O King Varuna, let me not go to the earthen house ;—have mercy, O Lord, have mercy !

O wealthy, stainless Varuna, we are weak, therefore we have received evil results from our actions ;—have mercy, O Lord, have mercy !

Living within water, your adorers become thirsty,—have mercy, O Lord, have mercy !

propounded in the Upanishads which became the main philosophic basis of the Hindu Religion. And from the Rig Vedic simple *Karmas*,—Sacrifices and Yagmas,—was reared up the great Ritualistic Religion of the Brahmanas. *Bhakti* was not neglected,—it was highly developed in the *Sutras*,—specially in the *Bhakti Sutras* and the *Narada Sutras**

In or about the twentieth century before the Christian Era,—just after the great Kurushkhetra battle,—the simple religion of the Rig Vedic Aryas became a great complicated religion, both philosophically and ritualistically.

The philosophy of the Upanishads were elaborated and became the great Vedanta philosophy, and the Rituals of the Brahmanas became so complicated and expensive that their performance became completely beyond the reach of the common people.

The mass of the people forgot the real import of the Vedic Gods, and owing to their ignorance, they thought them to be so many different Gods, and thus their religion

O Varuna, we are men, we have acted against the Gods;—in our ignorance we have neglected your works,—for all these sins,—do not harm us !”

* Narada is said to be one of the mind-born sons of Brahma,—therefore he is of very ancient age. If the *Narada Sutras* were really written by him, then it must be said that the religion of *Bhakti* existed amongst the Arvans from their very birth. That it existed among them when the sacred Rig Veda Hymns were composed, there is not the slightest doubt ; for many Rig Vedic Hymns breathe deep *Bhakti*,—Devotion and Faith,—towards one great God. *Bhakti* produced the *Daitavada* and *Vishistha Adaitavada* of the Hindu philosophy.

became completely polythiestic. Let us quote a passage from the history of this period of the Aryan Religion. †

"The masses believed in many Gods, and their religion became completely polytheistic. With it was soon mixed up a strong belief in Evil Spirits and Demons borrowed from the Non-Aryans who had by this time become a factor in the Aryan society. As they were falling away from their *Satwa Guna*, they gave to the Devas the attributes of the Demons, for these now grew to be their favourite Gods to help them and to save them, and to injure and to conjure their enemies.

As the masses day by day fell away from the true Vedic religion of their ancient fathers and imbued the superstitions of their neighbours,—the Non-Aryans,—so went on the learned priests developing their great Religion of Ritualism which daily grew to be so costly that only the kings and the very wealthy men could have them performed.

When thus Khastryas were becoming mighty in arms and the Brahmans in spiritualism,—there were working a silent class,—hailing from all the castes,—from the Brahmans as well as the Khastryas and Vaisyas,—nay the Sudras,—the Aryan philosophers,—the Seekers after God,—who saw distinctly and felt keenly the bane of all civilisation,—vice and sin,—which were daily taking a strong hold of the ever virtuous Aryan race.

When the Brahmans were formulating complicated Sacrifices and more complicated Rites and Rituals,

† We refer our readers to our Notes in the History of the Hindu Religion.

these philosophers were seeking after God, the Supreme Lord of all creatures, the God of all Gods, and searching for the means by which humanity would be able to get rid of worldly miseries and to master death.

They thought and thought,—many retiring into the deepest forest where they secured solitude to think and to think over again on the mystery of creation and salvation, and the result was the deepest philosophy that the world has ever produced.

But both the Aryan Philosophic and Ritualistic religions went beyond the reach of the common people, and these ignorant people grew to be either polytheistic idolators or religionless altogether. Then came the great poets to their rescue, and they formulated a religion that could be grasped by all and sundry. *

The Vedic philosophic religion were drifting to different directions and had already produced the *Jains* who denied the sanctity of the Vedas and the *Charvakas* who denied the very existence of God. It soon after produced Buddhism as the natural result. †

So was the case with the Brahmanic Ritualism. It had become too expansive, too complicated, too mean-

* These were men such as Vyasa who is supposed to have written the Mahabharata and Puranas, and Valmiki who wrote the Ramayana, and such others. These great poets gave flesh and blood to the dry bone of the then existing Aryan religion. They made the religion easy enough to be understood and grasped by the most ignorant as well as the most learned. This is modern Hinduism.

† There were the Sankhyas who recognised the sanctity of the Srutis,—but they brushed aside God, saying *Eshwarashedhya*.—*God cannot be proven*.—They said,—“therefore let us find out the means by which we can save ourselves from the miseries of births.

ingless for the masses of the people to follow. Therefore a religion for them became a veritable necessity, and the great poets, great devotees, of that period, formulated it. This religion was Saivaism ;—this religion was Vaisnavism,—both being essentially the same religion in every respect,—only having two different names. *

The Vedic Philosophy was too high for the common people,—Vedic Yagmas were too expensive for the masses,—therefore a simple religion grew to be the necessity of the people of that age. And this religion was formulated by the great poets,—the great Devotees,—the world renowned Pauranikas,—the religion which we now know by the name of Saivaism or Vaisnavism.

It kept intact the great philosophy of the Vedas,—it rather developed the *Jnana Marga* †—a path which can be trodden only by the few learned and the wise. It took into its fold also the great *Bhakti Marga* of the Vedas and made it the chief and main feature of its

and deaths, without taking God into our consideration.

(1) Those who will kindly read this humble work will find the truth of our assertion. Both Saivaism and Vaisnavism stand on *Jnana Marga*, *Karma Marga* and *Bhakti Marga*,—there is absolutely no difference in the main features of these two Tenets,—therefore there can never be any difference between these two religions. Our readers can safely and easily turn our this humble work on Saivaism into Vaisnavism by replacing Siva by Vishnu, and putting aside the stories of Siva and placing those of Vishnu in their place.

† We shall mark the difference when we shall deal with Sankaras *Adaitya-Vada* and Ramanuja's *Vishistha Adaityavada*

adoration and worship. The Puranas have inculcated *Bhakti* by narrating hundreds of beautiful and charming stories and legends, which have penetrated, as it were, into the very marrows of a Hindu's life. *

In Saivism the Vedic *Karma Marga* is simplified. In the place of expensive and complicated Sacrifices, it inculcated simple *pujas*,—worships, and simple *Vratas*,—fasting and religious observances,—that cost little or nothing ; therefore they could be easily performed by all, by the rich as well as by the poor. But all these Pujas and Vratas were based on the old Vedic Yagmas,—they were but their simplified forms and nothing else ;—they were *Yagmas* in another and simple forms. † Thus the Veda was everywhere in this religion ;—any one who rejected the Vedas or denied their sanctity were excluded from its fold and were called heretics ; ‡ therefore

* Perhaps the religion of Bhakti, is now the main feature of Hinduism. It is LOVE OF, DEVOTION TO and FAITH IN GOD,—ENTIRE SELF-FORGETFULNESS IN DEEP LOVE OF GOD. This religion has been preached by Chaitanya, Ramanuja, Ramananda, Ballava and many others. Perhaps no other religion has been able to approach it in this respect.

† When we shall speak of the Pujas or other Hindu religious ceremonies,—we shall find that they are but the Old Vedic Yagmas in simpler forms. The Vedic Yagmas are but the Agni-worship and we find this Agni-worship in all Hindu ceremonies whether it is a Puja,—or a marriage.

‡ This is the very reason why the great Buddha,—being himself a Hindu of Hindus,—was called heretic and a non-Hindu : although in later age, he too was taken into the mighty fold of Hinduism and recognised as one of the Incarnations of Vishnu.

the religion of the Hindus, whether of the past or the present, entirely depends on the holy Vedas.

Now comes the question of Gods. The Vedic Gods Varuna, Agni, Soma, Indra and others were so much mixed up with the great Vedic Yagmas, that it became necessary to avoid them, as it grew necessary to avoid the Vedic Yagmas for their costliness and complications. The simple devotees who formulated this simple religion took up a simple name of the great God of the holy Vedas. Some called their God Rudra or Siva,—some Vishnu or Savita. *

* We have already shown that Siva is no other than the great Vedic God Agni—by which and other names the ancient Aryans understood none else but the Supreme One. We have shown that the Puranas understand none else but the great God of all Gods by the name of Siva. And Vishnu again is but another name of Agni.

In Sukta 22 of the 1st Mandala, there are 6 Rikas in which Vishnu has been prayed. And who is this Vishnu? Jaska in his *Nerukta* 12-19, supported by his commentator, understood Surya by Vishnu,—not the visible sun,—but the Great One that lies in that sun.

In many Rigveda Hymns Surja has been called Agni in another form,—Agni on the sky; therefore Vishnu is Agni and none else. Siva and Vishnu are but two different names of the Mighty One,—ASURA MAHATA of the holy Vedas,

It is evident when the holy Rishis were formulating this simple religion for the ignorant masses,—some, according to their fancy and taste, adopted *Siva* as the name of the Great One,—some again gave Him the name of *Vishnu*. But the religion was the one and the same religion, and never there were two different religions preached or promulgated. In time unfortunately,—though naturally,—this simple and great religion

Thus were formed Saivaism and Vaishnavism ;—and the early Rishis never thought and dreamt that time would come when both Saivaism and Vaisnavism would be so deteriorated that although the followers of these two creeds came of one great and true God they would come to blows. *

deteriorated and became two different and distinct cults,—the followers of which became the bitterest enemies of each other and put their hands in their ears when they heard the name of their opponent's God, never dreaming that Siva and Vishnu are but two Vedic names of the Great God of their forefathers.

(2) It is possible that at this time other cults were also formed. There is evidence that there were men who worshipped *Agni* as their God and did not accept Vishnu or Siva. There is evidence also that there were many who worshipped *Surja*. In time these different cults fell away from their original religion and became so degraded that they became the curse of the Hindu society,

But in later day, many great reformers appeared in India and cleansed the agean stable and thus saved the eternal religion of the Aryas from final destruction. Hinduism has lived through many thousands of years,—meeting with many vicissitudes,—*only because it is the only true religion, suited to humanity as a whole.*

We might mention here that many Puranas have expressed the views mentioned above. In many Puranas it is distinctly declared "that he who is Siva is Vishnu and he who is Vishnu is Siva. There is absolutely no distinction between the two."

CHAPTER V.

Jnana Marga in Saivism.

Great Sankara Swami was a *Jnani*, ie, a follower of the *Jnana Marga*, but at the same time, he was a worshipper of Siva * as his beautiful *Siva Stotyams*,—the Adorations of Siva,—show. What is then the *Jnana Marga* in Saivism? †

All *Jnana*,—the Knowledge of Brahman,—the Supreme One,—proceeds from the holy Vedas;—all Knowledge regarding Brahman has been fully discussed in the Upanishads,—the Vedanta,—the End of the Vedas, which are also the *Srutis*,—a part and parcel of the † Eternal Veda. Therefore every worshipper of Siva, who follows the *Jnana Marga*, takes his inspiration from the holy Vedas,—from the sacred Upanishads. ‡

* Perhaps we need not put forward any evidence to prove that Sankara was a Saiva,—outwordly he always called God by the name of Siva. All his followers and disciples, whom he took into his ten *Mats* (monasteries), were the worshippers of Siva.

† The *Jnana Marga* is the same in Vaisnaism as well as in Saivism. In one the *Jnanis* call their God Siva, and in the other Vishnu;—that is all,—there is no other difference.

‡ The philosophy of the Vedanta has been much developed and commented upon by many great men. In time it grew to be a great Religion,—the holy Scripture of which is the celebrated *Vedanta Darshana*. As it speaks wholly of Brahman,—it is also known by the name of *Brahma Sutra*.

When great differences arose amongst the Aryas in the matter of religion and philosophy, then at this time, six philosophies

Thus the holy Vedas speak of the THREE PATHS,—namely the *Jnana Marga*,—the *Bhakti Marga*,—and the

were promulgated amongst the Hindus to reconcile and to remove all these differences and keep the people attached to the orthodox Vedic Religion. The Vedanta Darsana is one of these six philosophies.

The author of the Vedanta Darshana is Maharshi Vadrdayana who is supposed to be no other than the celebrated Krishna Daipayana Vyasa,—the writer of the Mahabharata and the Puranas.

Now great many *Bhashyas* or Commentaries have been written on the Vedanta. They have mainly tried to prove and to support the great different *Principles* of the *Vedanta*. Sankaracharya has written *Saririka Bhashya*, in which he promulgated *Adaityavada*;—Ramanuja has written *Srivasya*, in which he has proved *Vishisht-Adaityavada* and Madhwacharjea has written *Purna Prajna Vasya*, in which he has proved *Daityavada*.

The first is pure Monism,—the second might be called Dualistic Monism, and the last is pure Dualism. We shall explain them fully later on.

There are again many Commentaries on these *Bhashyas*. Ananda Giri and Vachaspati have written Commentaries on the *Saririka Bhashya* of Sankara. Sudarshana has written *Sruta Prakasika* on the *Sree Bhashya* of Ramanuja.

Besides Sankara, Ramanuja and Madhwacharjea, many others have written *Bhashyas* on the Vedanta, amongst them Vijnana Bhikshu, Vaskara, Jadava Misra, Nimbarka, Ballava, and Srikanta may be mentioned,

The sectarian followers of the different Gods, such as Siva, Vishnu etc., did not fail to write *Bhashyas* on the Vedanta and thus promulgate their individual doctrines. Amongst them *Saiva Bhashya* of Nilkantha, the *Vedanta Parijata*, which supports the worship of Surja, and *Govinda* by Valadeva, which is purely a Vaisnava work, can be mentioned.

Karma Marga. Therefore the Philosophic Doctrines of the Vedas have been divided into three principal parts,—i. e. (1) the *Adaityavada*,—which is purely for the *Jnana Marga*,—(2) *Vishista-Adaityavada* or *Daityavada*, which is for the *Bhakti Marga*, and (3) *Daivavada*, which is for the *Karma Marga*. *

But a real devotee,—a real *Jnani*,—follows all these *Three Paths* at the same time, as did Sankara Swami. He preached *Adaityavada* in a way which no body else did,—but at the same time, he highly lauded the *Bhakti Marga*, as his beautiful songs and lyric poems will show. Neither did he reject *Karma Marga*;—he performed all the religious rites, rituals and worships,—making Siva and other Gods and Goddesses the subjects of his deep adoration. †

What is then this *Jnana Marga*? It is the PATH, following which a man can attain FINAL EMANCIPATION through *Brahma Jnana*. And what is *Brahma Jnana*?

This has been differently explained,—one of them is *Adaityavada* which was highly developed by Sankara. ‡

* In this chapter when dealing with *Jnana Marga*,—we shall speak of *Adaityavada*. In the next chapter we shall speak of *Vishishta-Adaityavada* and *Daityavada*. Later on we shall dwell on *Daivavada*,—namely worshipping of Gods and Goddesses and performing of *Yagmas*, *Vratas* &c.

† This can be proved from every incident in his eventful life.

‡ No one should think that Sankara was the originator of the *Adaityavada*. Professor Max Muller in his *Indian Philosophy*,

The man is a creature of misery—how can he get rid of this misery? How can he get Eternal Bliss? The Vedanta declares that it can be done by acquiring *Brahma Jnana*—the true Knowledge of Brahman.

And what and who is Brahman? The Vedanta says :—
“All this is He.”

It has given two different descriptions of Brahman,—the Supreme One ; one having absolutely no *attributes* and other having *attributes*. The first cannot be described,—there is absolutely no means to describe Him, therefore the Vedanta says. “He is not this,—nor this,—nor this” and so on.

“He is not thick, nor thin, nor gross, nor fine, nor short, nor long. He has no sound, no touch, no form, no decline. There is nothing outward,—nothing inward of Brahman.” *

page 284, writes :—“Sankara’s is one only of the many traditional interpretation of the Sutras which prevailed at different times in different parts of India and in different schools.”

The preceptor of the preceptor of Sankara, namely Gourpada, wrote a *Karika* (Commentary) on the Mandukya Upanishada. In it *Adaityavada* is found fully developed. Sankara has written a *Bhasya* on this *Karika*. He in his *Saririka Bhasya* has cited the authority of Maharshi Upavarsha in support of his views. Long before the time of Upavarsha, the celebrated works, *Yoga Vasistha* and *Suta Sanhita*, were written. In them *Adaityavada* is found. It can be safely said, therefore, that this doctrine was promulgated originally in the Upanishads, and it is not the creation of any later day philosophers. They might have developed it and brought it to a high state of perfection.

* Vrihat Aranyaka, 3-8-8. Kata Upanishad 3-15

"He cannot be seen, He has no hand, no ears, no eyes, no legs" *

"He cannot be described by words;—He cannot be conceived by mind. He is different from all things known or unknown."

"He is separate from virtue,—He is separate from Sin. He is separate from action,—He is separate from the object of creations. He is separate from the past, —He is separate from the future" †

He can be described, —if description is at all possible —only by saying, "Not this—not this."

Such is Brahman,—*Nirguna Brahman*—the Supreme One, unknowable, infinite. But the Vedas have given the description of *Saguna Brahman* also. Sankara Swami thus writes :—"There are two sorts of *Srutis* as regards Brahman,—one *Sruti* describes the Lingum with *attributes*,—such as He is all actions, all desires, all scents, all mixtures &c, and another the Lingum without *attributes*, — such as He is neither gross, nor fine, neither long, nor short &c ‡

"This Soul lies hidden in every being,—He does not manifest, but those that are *seers* can see Him by this Great Wisdom." §

* Manduka Upanishad 1-1-6.

(3) Taitariya Upanishad 2-7 ; Kata Upanishad 6-12.

† Kata Upanishad 2-14-

‡ Here Sankara uses the word Lingum,—we would ask our readers to mark it. Lingum does not mean any phallic emblem.

§ Kata Upanishad 3-12.

"The wise transcends both weal and woe by the Knowledge of the Soul," *

"He can be known by the unshaken Understanding. Knowing him, one obtains Immortality." †

"He is the Lord of all, He is the God of all, He is the sovereign of all, He is not gained by the virtuous acts, nor is he wasted by the vicious acts. He is the Lord of all,—He is the sovereign lord of all beings. He is the Protector of beings, He is the supporting bridge of all."‡

"He is the Lord of all, He is omniscient, He is in the heart, He is the cause of the Universe. He is the place from which creatures rise and in which they disappear"\$

"He has no hand but He receives. He has no legs but He walks. He has no eyes,—but He sees. He has no ears, but He hears. He is all-knowing, but no one knows Him, He is called the Great Parama Purusha." ||
Therefore Brahma is *Nirguna* as well as *Saguna*. ¶

* Ibid 2-11. † Ibid 6-9. ‡ Vrihat Aranyaka 3-4-22.

§ Mandukya Upanishad 6. || Svetashwatara Upanishad 3.19.

¶ Max Mullar writes (Indian Philosophy, 220-223):—"It some time seems as if Sankara admitted two Brahmanas also *Saguna* and *Nirguna* :—with or without quality, but this would again apply to a state of Nescience or Abidva only. The true Brahman, however, remains always *Nirguna* or quality-less. Having no qualities, this highest Brahman cannot be known by predicates. It is subjective and not liable to any objective attributes. This Iswara exists first as every thing else exists as phenomenally only and not as absolutely real. When personified by the power of Avidya or Nescience, he rules the world, though it is a phenomenal world, and determines, though he does not cause rewards and punishments,"

CHAPTER VI.

Adaityavada.

The *Sruti* speaks of both the *Nirguna Brahma* and *Saguna Ishwara*—now whom are we to approach!

The *Adaityavadis* say, “There is no other existence except that of *Nirguna Brahmā*,—all else is *unreal*.”

“In the beginning there existed only one *Sat* without the second.” *

‘In the beginning there is only the Soul.” †

“Brahman is all This” ‡

“Soul is all This. §

“There is no difference here.”

• “All is One here.” §

“He is One without a Second.”

Therefore the *Adaityavadis* say:—“*Brahma* only exists.—there is no other existence of any other things.”

Then how comes it that we see before our eyes an extensive Universe!

It is due to *Avidya*;—Ignorance,—it is due to *Maya*—Illusion. Even the *Saguna Ishwara* of the *Sruti*, according to the *Adaityavadis*, is but the act of *Maya*.

The author of *Panchadasi* ¶ says:—

* Chhandagya Upanishada 6-2-1.

† Aitariya Upanishad 1-1.

‡ Nrisinhatapani 7.

§ Chhandagya Upanishad 7-25-2.

§ Vrihat Aranyaka 4-4-19.

¶ Many works have been written in support of the *Adaitya-*

"The two colours of *Kamdhanu* (all-giving cow) in the shape of Maya are the *creatures* and *Ishwara*, i.e. both are *unreal things*, the results of Maya. By this if the *Daityavada* is proved, let it be proved, but *Adaitya* is the real truth. *

And again :—

"As Brahma in the name of Maya is called *Ishwara*, so in the name of *Avidya* is called *Jiba* (creatures)."

"Brahma has no name. When the name of the Mighty Force of Maya is applied, - then He is called *Ishwara*."

"This Mighty Force of Maya is the Force of Brahman. As the fire has the force of burning, so Brahman has Maya. The Force and the weilder of that Force are *ever united*, therefore Maya and Brahman is united ;— Maya being the force of Brahman, it is not separated from Him."

And what is Maya! "She is neither real nor unreal. She is neither existent, nor non-existent. What is it can not be said. It is *undescribable*."

The *Vedantasara* adds, "Maya is something ideal. It has three *qualities*,—it is against *Jnana* (true Know-

vada, but they have all followed Sankara Swami. The following may be mentioned.

Panchadasi, Adaitya-Brahma-siddhi, Tatwa Pradipa, Khanda-nakhanda-khadva, Vedanta Parivasha, Vedanta Sidhanta-mukta-vali, Vedantasara etc.

* "The Lord as Creator, as Lord or *Ishwara*, depends upon the limiting conditions or the *Upadhis* of Name and Form, and these, even in the Lord, are represented as products of Nescience." Max Muller's Indian Philosophy, p. 297.

ledge of Brahman). It is not existent, nor is it non-existent." (1)

Now let us come to human beings. Have they any existence at all? The *Adaityavadis* say :—"No,—they have not. Only Brahman is *real*, and all else is *unreal*. Therefore man is Brahman,—he is nothing else. What he sees or feels as *real* are due to Maya, to Avidya—to his Ignorance, to the Want of the True Knowledge of Brahman."

"Beings are Brahma and nothing else."

"Brahma, who is free, who is true and real, who is pure, who is ever existent, exists as different beings." (Vedantasara)

"One soul exists in different beings. He appears like the moon in the water, as one and as many. (Brahmavindu)

Thus *Jiva*,—every *Living being*,—is Brahman Himself,—there is absolutely no difference between *Jiva* and *Brahman*.

If every living being is Brahman, then why does he feel his independent self and existence,—why does he feel weal and woe?

The *Adaitavadis* say:—"The Jiva (being) is Brahman—infinite, unknowable,—beyond and above all; yet it feels pleasures and pains &c owing to *Avidya*, for which it takes upon itself the qualities of the body &c. Pain and pleasure, desire, anger, bereavements and privations & are the qualities of the body and not the qualities of Jiva (soul)." Gourpada explains this by an example. He says:—

"As the boys consider the sky stained and soiled,—so he who has not the wisdom considers the soul as stained and soiled"

Panchadhasi writes.—"The *Jiva*, owing to the Dillusion obtained from the force of *Maya* of the great God, forgets his own real Brahma-Existence and becomes the subjects of pain and misery."

How then can man get rid of his this *self-forgetfulness*?—How can he go beyond pleasures and pains? The Vedantist says, "He can do this by acquiring the True Knowledge;—the Knowledge, firm and unshaken,—that he is no other than Brahman Himself. When he will possess this Knowledge—the Great Knowledge of Brahman,—the *Brahma Jnana*,—then his *Avidya* will be removed, and he will then see himself as Brahman Himself."

This is the final *Moksha*—Emancipation—of the *Adaityavdis*.

They explain this by many beautiful examples;—we cite two here.

One is this :—A boy had a golden chain round his neck,—but he thought it had been stolen by some one. He eagerly sought for it in every place, but he found it nowhere. Then a relative of his told him that the chain was nowhere else but it was round his own neck. The child, who thought that the chain was at a distance, but which was really round his own neck, became assuaged. Such is *Mukti* (Emancipation).

According to the *Adaityavadis*, Emancipation is *natural* to the *Jiva*,—in fact *Jiva* is always emancipated.—Only by its *Avidya*—Ignorance, Dillusion,—it thinks

that it is bound to births and deaths,—It gets Emancipation as soon as it acquires True Knowledge. *

* The Gita thus explains it:—"Neither I, nor you, nor these kings were ever non-existent and again none of us will ever cease hereafter to exist. As childhood, youth and old age are but changes in the body of men, so is death but a change. A man of knowledge is never deluded by it."

"There is no existence of that which is *Asat* and there is no non-existence of that which is *Sat*. Those that are truly learned perceive the correct ends of both. Know that which pervades all this Universe is indestructible; none can destroy that imperishable Principle. The material body only (as that of a man) of that ever lasting, indestructible, infinite, but embodied self is said to be perishable."

"It is never born, it never dies; having existed, it does never become non-existent. It is unborn, ever-lasting, unchangeable, and ancient."

"As a man casts off his worn-out clothes and puts on new ones, so does this embodied self casts off old bodies and enters into new ones. Weapon does not cut this self,—fire does not burn it; water does not moist it; wind does not dry it. It is not to be cut, not to be burnt, not to be moistened and not to be dried up. It is ever-lasting, all-pervading, stable, firm, eternal, ever-continuing, not-perceivable, inconceivable and unchangeable."

The Gita, Chapter XV., Slokas 7-11 say:—"An everlasting portion of the One God becoming an individual self in this world draws to itself the five senses with the mind as the sixth. They all depend on Nature. When this self, the king [of the body, assumes or quits the body, it departs taking them away as the fragrance. Presiding over the ears, the eyes, the organs of touch, taste, smell, and the mind, it enjoys all the objects of senses. Those that are deluded do not see it, when it remains in the body or when It quits it, when It enjoys or where It is joined with qualities. Those however, who have the eye of knowledge, see it."

This has been explained by the following story,

"Once at a time a lion-cub fell into a flock of sheep and lived amongst them. By living amongst them, it thought that it is also a sheep. Therefore when it met with any tiger or elephant, it ran away, as did the other sheep. But one day some body kindly took it to the side of a tank and showed it its reflection on the water. Then the unfortunate lion came to know his own self and thenceforward he went to fight with tigers and elephants."

The case of the man is just the same. He forgets his own true self,—but regains it as soon as he learns who he *really* is. *

Thus the world is but *phenomenal*,—only *Reality* is *Brahman*.

Thus though it is due to *Avidya*, Ignorance or Dillusion,—yet we find before us an extensive and changeable Universe. Though there is *in reality* no Universe and there are no beings separate and distinct from Brahman, yet a Universe is *perceived* and *seen*. How does this happen?

* All this is not *real*, but *phenomenal*; it belongs to the realm of *Avidya*—Nescience;—and vanishes as soon as True Wisdom or *Vidya* has been obtained.

It has been called a general cosmical Nescience.

"Sankara looks upon the whole objective world as the result of Nescience; he nevertheless allows it to be real for all practical purposes (*Vyabharatham*). But apart from this concession, the fundamental doctrine of Sankara always remains the same. There is Brahman and nothing else." Max Muller's *Indian Philosophy*, pp 199-20-2—207,

The *Adaityavadis* say :—"Brahman has a *Force* called *Mayi*, and this *Maya* again has two *Forces*.—namely *Abarana* and *Vikshepa* (1). Owing to the *Abarana Force*, beings consider themselves *separate* from Brahman, and owing to the *Vikshepa force*, delusive belief in the existence of the Universe is created. Thus that which *cannot be* appears as *can be*;—for this reason, *Maya* is called '*Aghatanaghatana Pateyashi*,—the Goddess that makes impossible possible. *Maya*,—and *Maya* only,—has this Great Power:

And the *Adwityavadis* say that it is not impossible. This *Force* is seen in the *Indrajala* magic. A magician knows things that are not real, but to his audience, they appear to be very real.

To explain this more fully, Sankaracharya has told us of a most wonderful magic play,—namely "The play of the thread on the sky."

The following narration quoted from the *London Express* will show what Sankara meant. The writer himself saw the trick performed.

"We have all heard of the wonderful trick of the Indian *Fakirs*, whereby a person appears to climb up into the sky on a piece of rope or twine, but comparatively few of us have read detailed accounts of the manner in which it is performed. This is probably the greatest trick ever invented, for it is performed in the open,—in any field or square.

The *Fakir's* paraphernalia usually consists of a small boy and a dirty bag filled with promiscuous jumble of nuts, shells and what not.

Having selected his site, the *Fakir* begins operations by producing a ball of string apparently from nowhere, and after tossing it about for a while, throws it high into the air, retaining the free end of the string in his hand. Then up and up goes the ball, growing smaller and smaller, the higher and higher it goes, until it disappears from view. To all appearances it has sailed up until it reached the nearest stratum of clouds, vanishing behind them. No sooner has the ball disappeared than the *Fakir* lets go the free end of the string, so that you have a line of twine extending from about five feet of the ground to heaven knows where.

The old man will then begin a very clever little pantomime. He sets to work by yelling and gesticulating wildly, and apparently being much annoyed that the cord, at which he tugs and tugs remains steadfastly in the sky, and as a last resort, he calls the boy, telling him to climb the cord and bring the ball down.

Then you will see the spectacle of a lad of twelve or fourteen summers, climbing hand over hand of a line of cotton twine about the thickness of a large pin, up and up, higher and higher he goes, until he also disappears to vanish behind the clouds which hid the ball when last seen. He looks to be just about the size of the ball when it disappeared. Then you have a sample of splendid rage that would make a name for any tragedian;—the old man working himself into a perfect fury by yelling, dancing and gesticulating. "Am I to be made an idiot of by a ball of string and a fool by a broth of a boy? God forbid! I will teach them both

that they may not trifle with one who is so old and wise!" That is the substance of what he says.

Then he will thrust his arm into his filthy old bag and draw forth a most murderous looking knife you ever saw, and placing it between his teeth and grasping the twine in both hands, he deliberately begins to climb up the cord, hand over hand, even as the boy had done before him. And presently he too disappears. By that time his audience, European as well as Indian, are gaping skywards like so many idiots. There is half a minute's absolute silence, followed by an agonising yell so piercing that it makes one's flesh creep merely to think of it. A second after,—though it seems an age,—a dark object comes hurling down from the sky, until with a sickening thud, it lands on the ground a few feet in front of the audience.

When the writer last saw this feat performed, an army surgeon formed one of the party, and the medical man coolly examined the mass which proved to be the head of the boy who had climbed the cord. It was severed from the body at about the middle of the neck. A closer scrutiny showed that the face wore a horrible expression, while blood poured from the divided arteries and veins. The twitching of the neatly cut muscles and the wind-pipe and the cleanly severed joints of the cervical vertebrae were quite plain to the army surgeon and to the rest of the party, all of whom knew a little of anatomy from the field hospital. Presently down came an arm, cut off through the shoulder-joint. A moment later, the other arm dropped.

The Doctor said, "the *Fakir* carved cleverly enough to have been a surgeon at the Royal college." Then came one leg, then the other, and finally the trunk. A moment later, the old man was seen coming down the string, and when he dropped to the ground from the end of it, it was seen that he was literally covered with gore from head to foot. The knife, still held between his teeth, was fairly dripping with blood. His eyes appeared wilder than ever,—his features drawn and he paced backward and forward for a few seconds like a chained tiger.

Then he collected the head, limbs and trunk and tossed them into the old bag. While watching this action, his audience lost sight of the string and the knife and never saw them again. Slinging the bag over the shoulder, he walked away. This was only a bluff; he had not yet received any *Baksis*, and he never would depart without that. He had moved off only a few paces, when it was plain that something was moving inside the bag.

The old man stopped, assumed a surprised expression, put the bag down on the ground and in a moment out crawled the boy as sound in mind and limb as he had ever been. The boy began to smile, and the old man smiling and salaming came forward for his money. This he got in very liberal amount, and off he went, having his late audience, standing mystified, confused, blabergasted.

On looking for traces of the recently committed tragedy, the party became aware that where the ground

had been red with blood a moment ago, no trace was left. Yet the doctor had picked up and handed the different members of the boy's body as they had come tumbling down from the sky, had examined them and was perfectly positive that the cutting had been the work of a skilful surgeon or student of anatomy.

There is, as far as the writer is aware, only one way in which people who have witnessed these genuine Hindu *Fakir's* tricks account for them. The *Fakir* must mesmerise or hypnotise their audience, placing them in such mental state that they imagine the whole performance,—even the doctor, for instance, being deluded into believing that he had handled the dismembered limbs. How it is done does not matter. It is the acme of conjuring." *

The *Adaityavadis* assert that *delusion* thousand times greater than the above is created by the Maya-Power of Brahman. He is the King of Magicians. Sweta-shwara Upanishad says;—"He is the Magician, the almighty God. He is protecting all the Universe by his great *Sakti* (Force).

The Brahman by His Maya force creates *delusion*, for which we forget our *true nature* and believe in the existence of the Universe apart and distinct from

* As Sankara Swami mentioned this conjuring, —we give this long extract. If such delusion can be created by an ordinary man, —then what delusion is not possible by the Lord of all delusions, —Brahman Himself. He only exists, —all other things, animate or inanimate, are the results of delusion.

Brahman. * He is all true,—all real,—the Universe is unreal,—all this is *Bavaharika*,—phenomenal.

* We quote the following passage from Max Muller's Indian Philosophy in which he attempted to give an idea of *Adaityavada* in brief.

"As the rope is to the snake, so Brahman is to the world. There is no idea of claiming for the rope a real change into a snake, and in the same way no real change can be claimed for the Brahman when perceived as the world." (p 209)

"Creation is not real in the highest sense in which Brahman is real, but it is real in so far as it is phenomenal, for nothing can be phenomenal except as the phenomena of something that is real. All that we call phenomenal, comprehending the phenomena of our inward as well as of our outward experience, was unreal. But as the phenomenal was considered impossible without the noumenal, that is without the real Brahman, it was in that sense real also that it exists and can only exist with Brahman behind it. It exists through Brahman, and would not be at all but for Brahman."

"Even the apparent and illusory existence of a material world requires a real stratum which is Brahman just, as the appearance of the snake in the simile requires the real substratum of a rope."

"The Buddhist philosophers held that every thing is empty and unreal and that all we have and know are our perceptions only. Sankara himself argues most strongly against this extreme idealism. He enters into full argument against the nihilism of the Buddhists. The Vedantists answer that although we perceive perceptions only, these perceptions are always perceived as perceptions of something."

We cannot elaborately deal with this matter here,—as it is not within the scope of this work. We give as briefly as possible only the outline of the philosophies and doctrines that the

As *Bavaharika*—phenomenal—it is, so far real. According to the *Adaityavadis*,—there is no creation. When there is nothing else *but* Brahman,—where then will come creation ? * Yet the *Srutis* speak of creation :—It is mere *phenomenal*,—in it Brahman is the cause ; He again is the effect. There is only the difference of Name and Form. There are various ornaments made of gold. They have different names and different forms,—but in reality they are all gold. So is the case with this Universe. To a *Adaityavadi*, the Saguna Ishwara even is also *Bavaharika*,—phenomenal. He too is not the REAL ONE. He is the REAL ONE who is the ONLY ONE, †

worshippers of Siva follow and that come within the scope of the religion which is known by the name of Saivism.

* We again quote Max Muller's Indian Philosophy.

“The soul and the world both belong to the realm of things which are not real and have little if anything to do with the true Vedanta. It rests chiefly on the tremendous syntheses of subject and object, the identification of cause and and

“The fact being that strictly speaking there is with the Vedantists no *matter* at all in our sense of the word. Creation in our sense cannot exist for the Vedantists. The effect is always supposed to be latent in the CAUSE. Hence Brahman is everything, and nothing exists besides Brahman.”

† Thus we come to something beyond the comprehension of ordinary men. Finding thus Nirguna Brahman of the Vedanta something inconceivable,—the Sankhya philosophy declared—“*Ishwarasiddhya*,”—God is not to be proven. And thus putting aside the consideration of this inconceivable subject,—it went on to find out the means of getting rid of worldly pain and misery.

Each one of us is that **ONLY ONE** but on account of *Avidya*, we do not know it,—we are under a delusion.

Is it possible for us to realise our **REAL IDENTITY**? The Vedantists say :—"Yes,—it can be done by the removal of *Avidya* and by the acquirement of *Vidya*—Knowledge. *

This is the highest point of the Hindu Religion. Naturally is it for the very few. For the others the

Goutama Buddha went further. He declared that man can be Perfect and attain Perfection by culture. Finally, in life and after death he can attain to Nirvana,—Perfect Extinction which is Bliss.

We have repeatedly said, the religion and philosophy of the Buddha are but the developments of the religion and philosophy of the Hindus,—such as those of the Sankhyas, the Jinas, the Vedantists &c

* The *Adaityavadis* have mentioned three kinds of *Upasanas*, by which one can realise his own **TRUE SELF**, namely *Angabadya*, *Pralika*, and *Ahangraha*. To dilate upon all these *Upasanas* is not the scope of this work. The Vedanta Darsana in the 2nd Pada of its 4th chapter speaks of *Utkranti*,—gradual Emancipation,—of man.

The ordinary men performing ordinary works go through the southern path on the smoke-conveyance to the land of the dead. There he suffers and enjoys according to his virtue and sin, and then he again comes back to earth.

Those that are the devotees and worshippers of Saguna Ishwara go by the northern path on Deva conveyance. They do not come back to the world again. From this land, they go *Brahmaloka*.

Sakaracharjea says :—By the worship of Saguna Brahman, man receives *Sajuja*,—(Divine State). Such emancipated man enjoys all

Srutis have directed the adoration of Saguna Ishwara. This is now known as the *Vishishta Adaityavada* and *Daityavada*.

the powers of Brahman, only they do not get the power of creation."

These men, at the end of the *Kalpa*, when Brahman withdraws himself from the Universe, merge in Brahman and thus get the Final Emancipation.

But those that have been able to remove *Avidya* by *Vidya* in this life, do not go through *Utkranti*,—they at once merge in Brahman in death. He feels he is Brahman himself, even when he is alive. This is called *Jivan Mukti* (Emancipation in life); and when he merges in Brahman in death, that state is *Brahma Nirvana* (Extinction in Brahman.)

CHAPTER V.

Vishishta Adaityavad.

Adaityavada is the highest point of Hinduism, therefore of Saivism.—*Vishishta Adaityavada* is the next point and comes immediately after it. * It inculcates *Adaitya*, ONENESS of GOD with *Vishesha*—attributes. †.

* This portion of the Hindu Philosophy was highly developed and expounded by Ramanuja, but he was not its founder. There is evidence to show that it must have come down in the form of an unbroken tradition from very ancient times.

In the preface to his edition of *Vidārtha Sangraha*, M. M. Rama Misra writes :—"In former times there existed the following works bearing on the doctrines of *Vishishta Adaityavada* :—A *Vritti* by the great Rishi Bodhayana, a *Vasya* of *Brahma Sutras* by Dramiracharjea, a *Vartika* by Sankaracharjea. There were besides other works by Bharuchi, Guhadeva and other Acherjeas, but these too having perished through the destroying agency of time, the *Siddhitraya* etc. were composed by the venerable Yamunacharjea in order to explain the purport of the lost treatises. In these, *viz.* *Siddhitraya* etc. were controverted the *Vashya* and other writings of Bhatri. Subsequently the illustrious commentator and holy sage Sri Ramanujacharjea advanced the knowledge of *Vishista Adaityavada* in the world by the composition of his great work called *Sri Vasya*.

Sri Vasya has been translated into English by Rangacharya.

† . Max Muller in his *Indian Philosophy*, p p. 220-223, writes :—"It sometimes seems as if Sankara admitted two *Brahmanas* also, *Saguna* and *Nirguna*,—with or without quality, but this word again applies to a state of Nescience or *Abidya* only. The true Brah-

The *Vishistha Adaityavadis* say: "God alone exists ; all else that is seen is His manifestation, Attributes or Sakti. Such attributes are *Chit*—the individual souls and *Achit*—matter. The Adaitic position is also that God *alone* exists and all else is manifestation. The *Adaitin* regards the manifestation as unreal and temporary as a result of Avidya or Nescience. Ramanuja and his school regard the attributes of Brahman (*Chit* and *Achit*) as real and permanent, but subject to the control of the *one* Brahman in all their modifications and evolutions. *Oneness* of God is compatible with the existence of attributes, as the latter are incapable of existing alone and so do not constitute independent beings. They are called *Prakaras* or the Modes, *Sesh* or the Accessories and *Niyama* or the controlled of the ONE. BRAHMAN."*

The *Adaityavadin* says that the *Nirguna* Brahman only is real, whereas the *Vishishtva Adaityavadin* says,

man, however, remains always *Nirguna*—unqualified. In full reality Brahman is as little affected by qualities, as our true self is by *Upadhis* (conditions). Having no qualities, this highest Brahman cannot be known by predicates. It is subjective and not liable to any objective attribute. This Ishwara exists as every thing else exists, as phenomenally only, not as absolutely real. When personified by the power of Avidya or Nescience he rules the world, though it is a phenomenal world and *determines all*, though he does not cause rewards and punishments."

* This is quoted from Ramanuja Philosophy by Raja Gopal Chariar, M. A., B. L.

"There is no proof for the Nirguna Brahman. Brahman with attributes,—*Saguna Brahman*—is proved.*

Brahman is *always* united with Maya.

"Maheshwaram is always with Maya". "Maya is Prakriti." (Swetashwatara Upanishad.)

This Maya is not *Avidya*, but she is the combination of *Satwa*, *Raja* and *Tama Gunas*; She is the Creator of the Universe.

After quoting many texts from the *Srutis* to prove the highest position of Saguna Brahman, Ramanuja thus writes: "The ever beneficial Vasudeva is the Parama Brahman. He who bestows Salvation,—that eternal Vishnu is Parama Brahman.† By these words of the *Srutis*, it is proved that Lord is the basis of all beneficial and good attributes, and he is contrary to any thing opposed to them. That only ONE BRAHMAN THING is both *Saguun* and *Nirguna*; this is what is meant by the *Srutis*. To say Brahman is of two sorts is not proper."‡

* See Ramanuja Darsana in Sarva Darsana Sangraha. See also Vedanta Tatwasara.

† Ramanuja called his God Vishnu and gave him the name of his Incarnations also. Ramanuja's philosophy has become the chief philosophy of Vaisnavism, as Sankara's philosophy has become that of the Saivas. But Sankara himself also prescribed the worship of Saguna Ishwara. It cannot be said that *Vishistha Adaityavada* is not a part of Saivism.

‡ The following is the European view of Ramanuja's philosophy.

"With Ramanuja also, Brahman is the highest reality, omnipotent, omniscient, but this Brahman at the same time full of compassion or

According to the *Vishistha Adaityavadi's*, Brahman is the Creator as well as the created, He is the CAUSE, as well as the EFFECT. Thus three different principles exist in the GREAT ONE, namely, *Ishwara* (God), *Chit* (beings) and *Achit* (matter)

"This Brahman is of *three* sorts"—Swataswara Upanishad.

This has been explained by,—Brahman has three *States*, namely Purusha, Prakriti and Parameshwara.

Chit and *Achit*, what perceives and what does not perceive,—soul and matter, as it were body of Brahman ;—are in fact modes, *Prakara*,—of Brahman.

Love. According to Ramanuja, Brahman is not Nirguna, without quality. Such qualities as intelligence, power and mind are ascribed to him, while to Sankara, even intelligence was not a quality of Brahman, but Brahman was pure thought and pure being. Besides these qualities Brahman is supposed to possess all constituent elements of the material world and the individual souls and to act as the inward ruler (*Antarjamin*) of them. Hence neither the world nor the individual souls will ever cease to exist. All that Ramanuja admits is that they pass through different stages as *Abyakta* (unmanifested) and *Byakta* (manifested). Brahman is to be looked on and worshipped as a personal God, the Creator and Ruler of a real world. Thus Iswara, the Lord, is not to be taken as phenomenal God and the difference between Brahman and Iswara vanishes, as much as the difference between a qualified and unqualified Brahman.

Ramanujas' Brahman is always one and the same; and according to him the knowledge of Brahman is likewise but one, but his Brahman is in consequence hardly more than an exalted Iswara. He is able to perform the work of creation without the help of Maya or Avidya.

According to this philosophy, when Brahman withdraws HIMSELF from the creation at the time of *Pralaya*, then only he becomes *Ekamabadityam*,—One only without the Second. At other times, He and HIS creation are distinct.

The souls are *Anyus*, different entities and not one as the *Adaityavadis* say; but they are immortal, everlasting,—the essence of the Great Soul,—they are different sparks from the same GREAT FIRE. *

* This has been thus summerised by Mr. Chariar.

“There are two states of existence for Brahman, one is absolute quiescence or *Pralaya* when all the souls and matter exist in Him in deep sleep as it were. No differentiation is possible in that stage between the souls and matter; these are then, as it were, non-existent. *Sat* alone exists—One without the Second. Existence is the only phrase that can be applied to the Brahman, then, as volition, not to speak of creation, is potential or has not commenced work

Then begins the second stage—creation. To the *Adaitin*, creation is a negative,—an unreal act. It is the clouding of the Pure Intelligence of Brahman by the inexplicable *Avidya*, which produces the manifestation of apparent diversity. The *Vishishta-Adaityavadin* considers creation as a positive volitional effort of Brahman to display real diversity, by actualising the energy for change which is innate in both the souls and matter.

Sa aikshata bahu syam prajeyu iti—“He thought, may I become many, may I grow forth”. The *antam pravasa*,—entry within, which the Upanishads speak of as taking place at creation is not strictly true. To the *Vishistha Adaitin*, it means only the Brahman's willing to develop his inseparable attributes,—souls and matter,—the Brahman was within even before creation.

The Adaityavadin says, "The human Ego is unreal ; it is really the Brahman, but man, owing to Avidya,—Ignorance,—fails to know it •

The Vishishta Adaityavadin says :—"The human Ego is not unreal ; it is real ; they are many, but they are eternal, everlasting ; they are the part and parcel of the Great Soul, the Saguna Ishwara. Brahman is the *Antar-jamin* of the human soul as the human soul is that of the human body.

The Adaityavadis, by removing Avidya —Ignorance,—aspires to be Brahman, or rather exerts to feel his real self ; the Vishishta Adaityavadin desires to obtain Ishwara,—that is his *Mukti* —Emancipation.

To the Adaityin, the *anta pravesha* is entirely metaphorical. Sree Ramanuja, His Philosophy, p, 55.

* When this theory is placed in relation to the human soul, we think there is not much dispute about it,—but when this Ignorance or *Avidya* is placed on the Great Soul, namely Brahman, there arise naturally much dispute and controversy. Ramanuja thus refutes Sankara's theory of *Avidya*.

"Is this *Avidya* different from or identical with Brahman ? The former view would seem to undermine Sankara's doctrine of ONENESS and the latter equally untenable. Sankara brushes aside the difficulty, by saying "Avidya is indescribable, as either existing or non-existing." Ramanuja expounds at great length his difficulties as to the tenability of the Maya theory under seven heads. He says :—the Avidya cannot operate on the Brahman directly, for His nature is Intelligence, and this would repel Nescience by its intrinsic merit. Nor can it operate on the individual souls, for these are the outcome of the action of Avidya and cannot therefore be acted upon in anticipation..

The *emancipated* man does not become Brahman Himself. He obtains all the powers and attributes of Brahman, but he is not completely united with him. The Vedanta says: "The emancipated men possess the same qualities of Ishwara, but the difference, the Lordliness over all is possible only in Ishwara."

Again, to state that Nescience clouds the Brahman is impossible, for that would mean that Brahman's luminous nature is thereby destroyed, a position which is not admissible. Avidya again, as defined by Sankara, is in Ramanuja's view inconceivable, as the simultaneous possession of two opposite characters, as existence and non-existence, cannot be predicated of any thing in human conception. Ramanuja further does not think that to discover Avidya as indescribable really does not strengthen the position of Sankara, for if a thing is absolutely indescribable, it must be non-existent as an entity. Then Ramanuja points out that such an Avidya cannot be proved to exist by any known means of proof including Vedic or Smriti texts; if such an Avidya should exist, it is irremovable, for the knowledge of attributeless Brahman required to remove it,—is according to Ramanuja, an impossible thing,—such a Brahman not being provable. Lastly such an Avidya is irremovable for another reason. In Ramanuja's view the ignorance, being the result of Karma, can be removed only by enjoined action and meditation. Mere knowledge of Brahman cannot remove it. For all these reasons, Ramanuja concludes that the theory of Maya is untenable and opposed to the tenets of the Vedic Texts."

We quote this excellent summary from Mr. Raja Gopal Chariar's *Ramanuja Philosophy* (Natesan Co, Madras). We ask our readers to see also Professor Ranghacharya's *Analytical Outline in the translation of Sree Varya*.

2) See *Brahma Sutra*, 4. 4-8-9.

In the highest Hindu Philosophy man removes his ignorance and sees his own true self;—that is, he sees that there is nothing but ONE and he is merely that ONE and none else. Those that cannot approach this highest conception of the theory of creation,—they go to the Saguna Iswara,—the Creator and Protector of the world;—and they too become possessed with all the powers and attributes of God;—though they can never become ONE with Him.*

* When such men as Sankara and Ramanuja differ,—it is extremely presumptuous on our part to venture to make any remarks on this grave subject,—nor is any philosophical discussion or disputation the scope of this work. But we humbly submit that Sankara's philosophy does not at all differ from the philosophy of Ramanuja;—it is only a step higher, that is all. As the Buddha's philosophy is a step higher than the Sankhya philosophy, so Sankara's philosophy is a step higher than that of Ramanuja.

We do not find that Sankara has anywhere laid down that Brahman—who is *Nirguna* has *avidya* or ignorance. He who is absolutely *nirguna* can have no *guna*,—*avidya* or *vidya*. A profound man like Sankara cannot make such an assertion. All that he said is that the *human soul*,—which has no separate existence from Brahman has forgotten its own *true self* by *avidya*—ignorance. To answer the question how this came to have happened, he says,—it is *Maya* in Brahman—which is something indescribable. How this came to happen we do not know, it is known only to Him.

If we remove this only one *Maya* from Him,—do we not come to *Nothingness*? Sankara strongly protested against *Nothingness*. We have a perception of the Universe—but Universe can not but be He Himself. It can be proved undisputedly that there is no *real* existence of anything but ONE,—whence is then this perception

In the former, *Jnana* is the *only* means,—but in the latter, both *Jnana* and *Bhakti* are the means of success. *

Those that cannot grasp even this conception of the human soul and the Great Soul,—for them is the *Adaityavada*. †

of the Ego and the Universe?—Sankara replies, “We cannot describe it ;—it is some indescribable power ;—it is *Maya*.”

Ramanuja says: “*Maya* is the inherent power of Brahman—therefore He is *Saguna*. He, ever united with *Maya*, creates, protects, and destroys this Universe.”

Sankara admits a *Saguna Iswara*,—where is then the difference between these two great philosophers,—except in words?

* In pure *Adaityavada*,—there can have no place of *Bhakti* :—But all *Adaityavadis* including Sankara prescribe *Bhakti* for the aspirers of *Mukti*. It takes a man to *Saguna Brahman*,—then he dissolves as it were in the *Nirguna Brahman*.

With all his *Adaityavada*, Sankara believed in Incarnations. When commenting on the *Vagavata Gita*, he said, “*Iswara* in part incarnated in *Krishna*. He does this for the good of the Universe.” A philosopher who believes in the Incarnation of God has no difference with those that believe in *Saguna Iswara*. Sankara himself was a great *Bhakta*,—a deep devotee of the Lord,—as his beautiful songs and *strotiyas* show.

† We need not say—in Hinduism, three Steps or Paths simultaneously go together ;—a man may be a true *Jnani* according to the *Adaityavada*,—but at the same time he can be a great *Bhakta*—a devotee of the Lord ;—he can also follow the *Karma Marga* and perform all the Pujas and Worships,—as the *Gita* says,—if not for anything else,—only for the purpose of keeping the masses to religion and virtue.

The *Vishistha Adaityavandis* say :—*Parama Purusha* is the

lover of his devotees;—he is all kind. By his own *Lila* (creation or play), he remains in the five different states;—namely (1)—*archa*—(the figures and emblems of Gods and Goddesses), (2) *Bivaba*—(incarnations like Rama, Krishna etc.), (3) *Buha* are four i.e, Vasudeva, Sankarsana, Pradumna, and Aniruddha, (4) *Sukma-Para-Brahmdn* with six complete *Gunas*—attributes. These attributes are sinlessness, without *Raja Guna*, immortality, complete freedom from woe, infinity,—the perfect desire, perfect resolve and (5) *Antarjami*.—the Ruler of all creatures.

When the worshipper's sin is destroyed by the worship of *archa*, he will be entitled to worship the *Bivaba*. After that he becomes fit for the worship of *Vuha*,—then *Sukhma* worship. The last worship is that of *Antarjami*.

Every Saiva and Vaisnava follow these five modes of worship in different names and forms. Where then is the difference,—the so-called difference between a worshipper of Siva and a worshipper of Vishnu?

CHAPTER VI.

Daityavada.

Hinduism,—whether it is followed as Saivism, Saktaism, Vaisnavism or in any other of its different forms,—is the only religion in which are prescribed various modes or *paths* by which man can attain to the Supreme End. * The following is the Hindu theory of creation,—therefore every man is not the same as any other second man ; consequently one same religion can by no means be suitable for all men.†

There is the ONE only at the beginning or the end. This GREAT ONE by his indescribable, unknowable Something which is alled MAYA in Him and *Avidya* when He is embodied in the human body, becomes TWO, not distinct or different two, but TWO in ONE,—that is, He becomes

* Christianity as understood by the Christians is a religion, always the same to all beings ;—it is to be followed by the wise as well as the ignorant ;—it is the only One Path for all, the virtuous as well as the sinner ;—there is absolutely no other path except through Jesus Christ for any man or woman in the world. So is the case with the Mahomedan religion. True Buddhism is not a religion in its proper sense,—rather it is a philosophy. The Buddha's SELF-CULTURE is intended only for the highly wise ; for others he left the different *paths* enjoined by Hinduism to be followed. The great religion of the Hindus is the only religion that enjoins different *Paths* for different men.

† We can safely say that in this respect Hinduism is more-rational and scientific than any other religion. Only one same path

SAGUNA ISHWARA with Purusha and Prakriti as his two great Mysterious States.*

From this TWO IN ONE and ONE IN TWO, creation is started ;—man feels his individual Ego and gets the perception of a visible existence. We have seen that the Adaityavadis call the ONLY ONE *true and real*, and the individual souls and the Universe are unreal,—only phenomenal. We have also seen that the Vishishta Adaityavada is, admitting the *One ness* of the Supreme One, call *chit* and *achit*,—spirits and matters, as his body, not distinct but independent of Him. It is but the same thing told in another way. The first is the Nirguna Brahman,—the second is the Saguna Brahman;—in one, man removes his self-delusion and feels his own identity and sees himself as Brahman what he truly is;—in the other, man attains to the *nature* of Ishwara and possesses all His *gunas* and powers,—except obtaining his unknowable State.

cannot suit all men, and it would be outrageous if salvation is for only the few—and perdition for the rest.

* The Gita thus writes about Prakriti and Purusha,—Chapter III, Slokas 19-23.

“Know that Prakriti and Purusha are both without beginning ; know all modifications of matter and all its qualities spring from Prakriti. Prakriti is the source of the working causes and effects. Purusha is the source of the capacity of enjoying pleasure and pains. Purusha, dwelling in Prakriti, enjoys the qualities that are born in her. In this body (of man), Purusha is distinct ;—he is the surveyor, adviser, supporter and enjoyer. He is the mighty Lord and the Supreme Self.

But both are rather too high for the ordinary intellect,—therefore *Daityavada* has been inculcated in Hinduism;—it is Dualism,—it is the existence of One great God,—separated from His created Universe which is not unreal, but real so long as it exists.*

So long there is the perception of a Universe,—so long its existence is real,—so says the *Daityavadin*. Therefore it is but the third step in the Hindu Philosophy. Rise a little higher,—you come to *Visistha Adaityavada*—rise a little higher still, you reach the *Daityavada*. Each is a link of a long chain. In *Daityavada* there is one great good God on high, and there are innumerable humble souls down below on the earth. He is the Father, we are his children. HE is the master,—we are his servants. He is the Lord—we are his devotees;—he is the object of knowledge,—we are the reader. (1)

* This is also based on Sruti or the Vedanta. Anything outside of the Vedas has no place in Hinduism. Madhava, Ballava and others have inculcated *Daityavada* of the Vedanta Philosophy.

The following beautiful lines of the Gita explain *Adaityavada*, *Visistha Adaityavada* and *Daityavada* in brief. chapter XIII, slokas 9—12.

“I shall now declare to you the “objects of knowledge,” knowing which one obtains Immortality. It is the great Brahman of no beginning. He is neither *sat*, nor *asat*. It is the Supreme Brahman whose hands and feet are on all sides,—whose eyes, head, face are on all sides, who bears on all sides, and who dwells pervading all in this world. He, being devoid of the senses, is possessed of all the qualities of the senses. He sustains all things, but has no attachment to any thing. He has no attributes (*i.e.* he is *Nirguna Brahman*)

This is the religion for ordinary men,—this is the relation between God and his creatures that can be ordinarily understood,—therefore this has been the cardinal principle of all religions in the world,—specially in the Hindu Religion ; for in it, the love and devotion

but at the same time he possesses all attributes (*i.e.* he is also Saguna Brahman). He is within all creatures, immobile and mobile. He is not knowable as he is subtle. He is remote yet near. He, being undistributed in any being, remains as if distributed in every thing. He is the sustainer of all things ; he is the destroyer and creator of all. He is the light of all luminous bodies ; he is beyond darkness ;—he is knowledge,—the object of knowledge, and the end of knowledge,—he is the highest of all."

The Gita, chapter XV. Slokas 7-12 say:—"An everlasting portion of ME (God), becoming an individual self in this world, draws to itself the five senses with the mind as the sixth. They all depend on Prakriti. When this self, the king of the body, assumes or quits the body, it departs, taking them away as the fragrance. Presiding over the ear, the eye, the organs of touch, taste and smell and the mind, it enjoys all the objects of senses. Those that are deluded do not see it, when it remains in the body or when it quits it, when it enjoys or when it is joined with qualities. Those however who have the eye of knowledge see it."

Srikrishna thus explains the *Adityavadi* and *Daitavada* worships. (The Gita, chapter XII. Slokas 2-12)

"He who is always deep in ME, whose mind is firmly fixed in ME and who always worships ME with faith, devotion and love, is in my opinion, the highest Yogee."

This is *Daitavada*,—God is the loving Father on high,—we are his devoted children.

"Those who, restraining the entire group of their senses, being equal minded in respect of all things, and performing good to all

towards God has been raised to the highest pinnacle.* Every Hindu breathes in the indescribable great love of Srikrishna. The love and devotion towards God in Sri Chaitanya, in Mirabai, in Tulsidas, in Kabira and others can have hardly any parallel amongst the saints and prophets of other religions. † The Puranas have painted an exemplary devotee of Siva and Sakti

creatures, worship the Imperishable, the Unmanifest, the All pervading, the Indifferent, the Immutible, the Eternal,—also come to me.”

This is *Adaityavada*. Srikrishna continues:—“But greater is the difficulty to obtain Me for those who seek for the Unmanifest, for the way to the Unmanifest is hard to find by men. I become without delay the Deliverer from the ocean of this world of those who repose all actions on ME, who is deep in ME, who worships Me, meditating on Me with exclusive devotion, and who has fixed his mind in ME”.

* The love towards God has been painted in all parts of India in glowing colours. The love and devotion of the *Gopinis* of the *Brindavana* towards Srikrishna has been painted in the Puranas, in the poems and dramas, in songs and lyrics by the greatest poets and writers of India, and it has penetrated to the innermost core of the Hindu heart. There were born in India men and women who indeed forgot their very existence in this great Love of God. We can mention scores of such great devotees, —men and women that went mad for it. Such a one was Sri Chaitanya, such a one was Mirabai;—in our own time we can name Sri Ram Krishna Paramhansa as such a one; there are hundreds of others.

† We do not mean to say that this great love was not found in the Saints and Prophets of other religions. There were many; not to mention of Christ and Mohamet, but in India it has been

and placed him before all the worshippers of the Great God of the *Kailasha* as their model. This is Nandi. *

Nandi's great love and devotion towards Siva and Sakti cannot be equalled with those of any one living or dead. It is grand and sublime. †

From this grand and sublime *Daityavada*,—it is the next downward step to *Daivabada* or the worshipping of different Gods. As all this, from the highest *Adaityavada* to the purest *Daityavada*, and also *Daivabada*, has been beautifully explained by Srikrishna in the sacred Gita,—we cannot but quote it in full.

“Four classes of doers of good deeds worship ME,

raised to the highest sublimity,—both in men and women as well as in literature.

* Nandi's great Love and Devotion had innumerable imitators in India. Was not great Sankara himself who was the pillar of the *Adaityabada* as great a devotee of Siva as the Pouranika Nandi himself? His songs and adorations of Siva breathe love and devotion towards Him which is matchless and incomparable.

In the Gita, Srikrishna says :—“If Arjuna, you are unable to fix your mind on ME, then try to attain to ME by continual practice. If you are unable to try to get ME by continual practice, then perform MY works making it your highest aim. You will obtain final success by simply performing MY works. If you are unable to do even this, be then self-restrained ; abandon all desires to obtain fruits from actions. *Have deep devotion* in ME.”

† Many beautiful stories and legends are narrated in many languages of India depicting Nandi's great Love and Devotion towards Siva and Sakti. We need not narrate them here, as many of them are known to our readers.

namely (1) one who is in distress, (2) one who is a seeker after knowledge, (3) one who desires wealth and (4) one who possesses knowledge."

Amongst these four classes of men, the man of knowledge, who is solely devoted to Me and who always lives in ME is the best. I am exceedingly dear to a man of knowledge and he is also very dear to Me. All these four classes of men are great, and in my opinion, a man of Knowledge, is like MY own self, for he, being fully devoted to ME, rests on ME who am the Highest and the Best goal. A man of knowledge reaches ME after many births, considering Vasudeva * is all. But such high-minded men are exceedingly rare.

"Those whose knowledge is stolen by various desires, observe various *Niyamas*, † and worship other Gods, impelled as they are by their own nature. Whichsoever different forms of Deities a devotee worships with faith and reverence, I make his faith steady and firm in that form. Endued with such firm faith, a devotee adores the Deity in that form and obtains from Him all

* Vasudeva is the name of Srikrishna. One can very well place here, if he likes, the name of Siva in the place of Krishna. Thus one self-same religion can be named Saivism or Vaishnavism, —if you can really understand them.

† *Niyamas* are vows, sacrifices, rites etc. performed with the purpose of obtaining wealth, favour etc. in this life, and heaven and celestial pleasures in the next. We need not say, it refers to all religious rites and Pujas prevalent amongst the Hindus. Srikrishna did not reject them,—nor does any of us.

that he desires, though they are really given by ME. But the fruits thus obtained by men of little knowledge are transient. These men consider ME manifest, not knowing my eternal, most excellent and transcendental state. I am not manifest to all, shrouded as I am by My Power of Illusion. This ignorant world knows not ME who am Unborn and Undecaying. From the pairs of opposites and from the results of desire and aversion, all beings are deluded. But those doers of good deeds, whose sins are destroyed, being freed from the pair of opposites, and becoming firm in faith, worship ME."*

"He who abandons his body remembering me at the last moment, undoubtedly comes to my essence. •Whichever essences one remembers and ponders upon when one leaves this body and departs from this world, to that essence he goes on account of his habitual meditation upon it. Therefore remember ME of all times; fixing your mind and understanding on ME,—you will surely then come to ME."

"The high-souled and divine-natured devotees, knowing ME as the Origin of all things, worship ME with mind directed to nothing else. Some always glorifying ME, some having firm vows, some bowing down to ME

* Srikrishna mentions here what has been described by Sankara as the second stage of the religion,—worshipping of the Saguna Brahman. It takes a man to Iswara (God), but does not make him Brahman. We refer our readers to our previous notes in the chapter on the *Adaityavada*.

with reverence, some being always devoted to me,—thus do they worship ME. Others again, performing the Sacrifice of Knowledge, worship ME as ONE, * some as DISTINCT † and some again as pervading the Universe in many forms. ‡

“Those who know the Three Knowledges, the Three Vedas,—who drink the Soma Juice, who offer sacrifices and whose sins are washed away, enter into Heaven. Reaching the holy world of the Lord of the Celestials, they enjoy the celestial pleasures of the Gods in the celestial regions. Having enjoyed the pleasures of the extensive Heaven, they again come to this mortal world, when their virtues are exhausted. Thus the followers of the Vedas and the men of desires again and again take their births on this earth.”

“I bestow *Yogakshena*—the Final Emancipation,—on those men who worship ME alone without adoring any other Deities, who meditate upon ME and who always dwell in ME.”

“But those devotees who worship with faith other Gods also worship ME, though not in the regular form ; for I am the Enjoyer as well as the Giver of fruits of all Sacrifices.”

“But as those devotees do not truly know ME,—so have they to come back again and again in the world. Those that worship the Devas go to the Devas,—those that worship the Pitris go to the Pitris, those that

* This is Adaityavada.

† This is Daityavada.

‡ This is Daivabada or Image worship.

worship the Bhutas go to the Bhutas, but those who worship ME, come to ME." *

"I accept even leaves, flowers, fruits and water from him who offers them with faith and devotion, for they are offered with faith by that man only who is self-restrained."

"Whatever, you do, O Arjuna, whatever you eat, whatever you sacrifice, whatever you give, whatever meditation you perform, do it in such a way as it may be an offering to ME. Thus will you be *freed* from the *bonds of actions*, the fruits of which are both good, as well as evil. Thus will you be *freed* from the *bonds* of rebirths, and then will you come to ME."

All this is Saivism,—all this is Vaishnavism and Saktatism. †

* He comes to the Essence of God.

† Sankara, who is the pillar of Saivism in India, himself wrote a very learned commentary on the Gita. He says :—"This Gita is the summary of all the meanings of the Vedas. If the true meaning of this book is really and perfectly understood, Dharma (Virtue), *Artha* (Wealth). *Kama* (pleasure), and *Moksha* (Emancipation) are gained.

CHAPTER VII.

Karma-Bandhana.

As every Hindu, whether he is a worshiper of Siva, Vishnu, Sakti or other Gods and Goddesses,—believes in the existence of ONE great God,—*Saguna* and *Nirguna*,—as he believes in the existence of the two great mysterious manifestations of that GREAT ONE,—namely PURUSHA and PRAKRITI,—so does he believe in the existence of *Karmabandhana*. *

Srikrishna in the Gita says; —“None can ever remain without performing some action. Man must perform actions impelled by the laws of Prakriti (Nature). Restraining the organs of action, that deluded man who ponders over the object of senses in his mind speaks but lies.” •

Your body cannot be kept alive without performing actions. But *except God's works*, all other works produce *Karmabandhana*. †

* *Karmabandhana*,—the bonds of actions, that produce rebirths, is the fundamental belief in Hinduism. It is the chief and main factor of the Hindu Philosophy. The western philosophers have not as yet admitted its existence, but so far as we can understand, many of them are slowly going towards it. As the existence of God should be accepted as true, so *Karmabandhana* should be accepted as true; its existence can be proved beyond all doubts.

† Karma can by no means be got rid of by man, therefore every man or woman or child is in the bonds of actions. Srikrishna

Therefore KARMA is the DESTINY of man ; man is virtually the play thing of KARMA. Action,—any action, mental and physical that are performed by man,—produces some results, and these results again become the causes of other effects ;—they produce other results,—so on to Eternity, till man can cut himself off from this great *Karma-bandhana*, or he is finally absorbed in the Great Self at the end of the *Kalpa*.

To destroy *Karma-bandhana* is the aim and object of the great Religion that is professed by the millions of the Hindus. To stop all rebirths and to attain to Brahman is their Final Goal. *

How *Karma* produces rebirths has been thus explained in the Vedanta.

The results of *Karma* produce *effects* in this life ; —the effects that we experience in the every moment of our life,—but they are not all exhausted in the course of this life,—they remain in the heart and the mind of man. These inperceptible, invisible *effects* are called *Sanskaràs*. These invisible *Sanskaras* always remain attached with the imperishable Self at a man's death. They go with him when he parts with his material body,

said, "Every thing in every way is done by the Law of Nature. Only he whose mind is deluded by Egoism considers himself as the doer of actions. The wise men who know that Self is distinct from the qualities of Nature, as well as from the actions in this world, feel no Egoism, knowing that qualities deal with only qualities."

This has been explained before.

* Birth produces misery. To destroy misery is the object of all the Hindu Philosophies including the Philosophy of the Buddha.

and then draw around them materials that are suited to them,—thus forming a new birth. *

According to the Vedanta,—man has two bodies,—one is called *Sukhma* or *Linga Sarira* and the other is called *Sthula Sarira*. This *Linga* and *Sthula* (fine and gross) bodies have five different covers,—namely:—

(1) *Anandamaya Kosha*,—this is the original state of the Self,—it is all Bliss.

(1) These *Sanskaras* cannot remain dormant,—because they are *Causes*, and therefore must produce *effects*. Thus a man is born just as his *Sanskaras* are. His good and virtuous deeds as well as his sinful and vicious deeds are not destroyed with his death,—but remain attached as *Sanskaras* to the imperishable Self. These *Sanskaras* bring in rebirths, and the birth becomes fully the results of the *Sanskaras*. Thus a man, according to his *Sanskaras*, may be born a celestial or a demon, a man or a beast,—he will have higher and lower life as his *Sanskaras* are.

We shall not attempt to support or to prove this theory of rebirths according to the modern Science. It is not the scope of this work. We might say this much,—that without this theory of rebirths, many phenomena in the human life cannot be explained,—for example why a man is born rich and another born in the direst poverty, why a man is born deaf and dumb and blind,—another is handsome and lovely—and so on, in hundred other ways,—the things that cannot be rationally explained. Luck, destiny, fate, circumstances and many other matters are put forward to explain these phenomena,—the theory of rebirths might be called its acme. We Hindus, so long as we are Hindus, cannot reject it, as we cannot reject the belief in One Great God.

(2) *Vijnanamaya Kosha*,—it is made of Buddhi (Understanding) and five senses of perceptions.*

(3) *Monomaya Kosha* :—it is made of the mind and five senses of actions. †

(4) *Pranamaya Kosha* :—it is made of the above along with the five sorts of winds.

All these four *Koshas* combined together is called the *Sukma* or the *Linga Sarira* of a man. This *subtle body* departs from this earthly body and takes repeated births according to its *Karma*.

Vijnanamaya Kosha possessed the power of *Jnana* (Knowledge),—therefore it is the Lord and Master.

Monomaya Kosha possesses the power of will and therefore it is the cause.

Pranamaya Kosha possesses the power of actions, —therefore it is the actor.

* They are not material senses,—such as senses of hearing etc. They can feel pain and pleasure. This *Vijnana kosha* brings in Ego and man then feels “I am the actor, I am the enjoyer, I feel pleasure, I feel pain” &c.

† We can here give only a bare outline of these grave points of the Hindu Philosophy. We are simply touching them, as they are the main beliefs of those that are the worshippers of Siva and Sakti,—pay they are the chief factors of the religion of every Hindu,—in whichever denomination he professes himself to be. A worshipper of Siva or Sakti—as well as Vishnu, Krishna, Rama, or Surya or Ganapati,—cannot exist without his belief in *Saguna* as well as *Nirguna* Brahman, and in *Karma-bandhana* and Re-births.

When this *Sukma Sarira* takes up an earthly body, then is it called the *Annamaya Kosha*.

Thus man, whether he is in his gross body or he is in his subtle body after death, cannot get rid of *Karma*;—he goes on performing actions and accumulating *Karmaphalas* (the results of actions), the results of which are births,—innumerable and countless.

But where is the beginning and where is the end of this *Karma*? Its beginning is when the Self, owing to Maya, became the individual human or other Self,—it may be millions of years ago,—no body can say when;—from that very day it has been going on performing actions and has become the play-thing of actions. *Karma* has become his Supreme Lord. *Karma* in combination with *Kama* drives him on and on through millions of births and deaths,—births and deaths again.

Will there be no end of his births? Yes,—at the end of the *Kalpa* when Brahman will withdraw Himself within Himself,—when there will be no Maya,—no Prakriti,—when Brahman will sleep as it were,—then there will be all *end* of all births,—the *end* of all things visible and invisible,—there will remain then no manifest, nor unmanifest.

The all-kind Mother Prakriti takes up the erring souls by the hand and brings them on and on to the GREAT ONE through many millions of births, showing them all her beauty, her sublimity and majesty.

If this was all,—there would have been no necessity for any religion at all in the world. But in all these births, man enjoys pleasures and happiness as well as suffers pain and misery.—Man, however, desires higher, better and happier life,—man hankers after the final Peace and Rest,—he does not want to pass through innumerable births and deaths.

Is there any means to do 'it? Yes, there is,—and that is Religion,—that is the Hindu Religion, which has pointed out the means by which man can not only obtain better, higher and happier life,—but can destroy the bonds of rebirths and eternally attain to the Supreme One,—nay he can become Brahman himself what he really is.

• All this can be done by following the three celebrated Paths,—namely the *Jnana Marga*, the *Bhakti Marga* and the *Karma Marga*, as pointed out in the holy and sacred Vedas,—the combined Knowledge,—the holy Scriptures of the Hindus.

Srikrishna said :—"The Lord does neither create the capacity of actions in man, nor the cause of actions, nor the connection of actions with their fruits. Only Prakriti (Nature) works. The Lord receives no one's sins, nor the virtue of any. Knowledge is enveloped by Ignorance, therefore all creatures are deluded. To them whose Ignorance is destroyed by knowledge, the SELF appears through that knowledge like the blazing Sun. Those whose mind is fully in Him, whose self is in Him, who is devoted to Him,

whose Goal is He,—such men, their sins having been destroyed, go to Him,—never to return.”

“The Yogee whose happiness is within himself, whose recreations are within himself and whose light is within himself lives in Brahman and thus obtains *Brahma-Nirvana*.”

“Brahma-Nirvana here in this life while living and Brahma-Nirvana also in after-life when dead are obtained by those Yogees who are free from wrath and desire, whose mind is under control and who have obtained the Knowledge of Self.”

CHAPTER VIII.

Jnana Marga and Yoga.

The end of *Jnana Marga* is *Brahma Nirvana*. How is this path to be followed? Sankara mentioned four ways,—the *Sadhana Chatustaya*,—the four-fold discipline. It comprises (1) *Nityanitya-Vastu Viveka*,—the discrimination of things permanent and transitory; (2) *Ihamatra-phala-bhoga Biraga*, the non-attachment to rewards of actions,—earthly and heavenly; (3) *Samadamadi Sadhana sampat*,—discipline with *Sama* and *Dama* and (4) *Mumukshutran*—the desire for Emancipation.

• *Sama* is the drawing away of the mind from earthly things,—*Dama* is restraining of the external senses; *Aparati* is giving up, for the sake of obtaining higher knowledge, the duties prescribed in the lower code. *Titiksha* is patiently bearing the sufferings caused by heat and cold &c,—*Samadhana* is the concentration of mind on higher things, and *Sraddhya* is faith in all higher things. *

The Gita thus describes a *Yogee of Knowledge* :—
“The learned Yogee of Knowledge, abandoning all

* See Sankara's Commentary on the first aphorism of the *Vedanta Sutras*; Annotations on them by Govindananda; also his introduction to the Commentary of the *Chandoyga Upanishad*. All these devotional exercises he has called *Upasanas*.

fruits of actions, attains to the Highest State by being freed from the bindings of rebirths. Remaining in this state at the time of death, one attains to *Brahma-Nirvana*."

Krishna thus explains what is *Jnana* (true knowledge). Gita, Chapter XIII, Slokas 1-18 :—"This body is called *Kshetra*; the learned men call Him, who knows it as *Kshetrajna*. Know ME (God) as *Kshetrajna* in all *Kshetras*."

"Hear from me in brief what is *Kshetra*, what are its natures, what are its changes, what is its origin and what are its powers."

"The elements, egoism, understanding, primal Nature, ten senses, five objects of senses, one mind, desire, aversion, happiness, misery, body, consciousness, patience, all these in brief are *Kshetras* with all their changes."

Kshetras are the human beings and the *Kshetrajna* is the Supreme One. * How can *Kshetra* know the *Kshetrajna*? By my *True Knowledge*; and Srikrishna thus describes it.

"Purity, constancy, self-restraint forgiveness, uprightness, absence of vanity, of ostentation and ego-

* We may safely say, the whole of Sankar's philosophy is based on this *knower* and the *known*. According to him the *knower* (the self) is the only thing real, and he is to be *known*,—all other things are unreal and phenomenal, due to Ignorance.

ism, freedom from fear, independence of objects of senses, perception of misery, and evil in birth, death, decrepitude, and diseases, freedom from attachment, absence of love for children, wife, home &c, constant equanimity of heart in both good and evil, unswerving devotion to ME (God), non-meditation on any thing else except God, frequenting lonely places and hatred for the concourse of men and from knowledge of the relation that exists between the great self and the individual self, perception of the objects of true knowledge,—all these are called *Knowledge*. All that contrary to them are called *Ignorance*. *

The *Brahma Jnana*,—the knowledge of Brahman, —is the object of the *Jnana Marga*. How this great knowledge is to be obtained has been thus explained by the *Vedanta Sara*.

“This *Brahma Jnana* can be obtained by four- fold means, namely (1) (*Sravana*) hearing,

* Sankara has recommended *Jnana* only for those who abandons home and adopts the monastic life,—but perhaps we need not tell our readers that Srikrishna in the Gita has placed actions over non-actions. He said :—“There are two paths in this world; that of the *Yoga of Knowledge* and that of the *Yoga of Action*. He who performs the *Yoga of Action* by works and acts restraining his senses by his mind is highly esteemed.”

Srikrishna repeatedly said that a worldly man can obtain *Brahma-Nirvana* by becoming a *Yogee of Action*.

(2) (*Manana*), meditation, (3) *Nedhidhasana* or *Dhyana* and (4) *Samadhi*.

Hearing is the study of the Scriptures &c. Meditation is on *Brahman* only ;—*Dhana* is complete concentration of mind on the Supreme One, and *Samadhi* is the state in which one *lives and exists* in Brahman.

Samadhi is of two kinds,—namely *Sabikalpa Samadhi*, and *Nirbikalpa Samadhi*.

In *Sabikalpa Samadhi*,—there exist the knower,—the known and the knowledge,—*i. e* in it though the devotee feels that he is different from the ONLY ONE, yet he feels that there is but ONLY ONE and nothing else.

In *Nirbikalpa Samadhi*, there do not exist the knower, the known and the knowledge,—there remains ONLY ONE and nothing else. It is complete unity with Brahman.

This *Nirbikalpa Samadhi* has eight steps, namely

This Yoga is known by the name of Patanjala Yoga *Sutra*. It was originally written by the great Rishi Patanjala and is now known as one of the six Hindu Darsanas or philosophies.

It is rather a science than a philosophy. It has been elaborated by many great men from the time of Patanjala almost down to the present day. Many different works have been written on its different steps,—each thus becoming a great science. Thus many works have been written on *Ashana*,—*Pranayama*—and *Samadhi*.

Thus there is Raja Yoga, there is Hata Yoga, Sabda Yoga &c.

(1) *Yama*, (2) *Niyama*, (3) *Asana*, (4) *Pranayama*, (5) *Pratayahara*, (6) *Dharana*, (7) *Dhyana*, (8) and *Samadhi*.

As this has been briefly explained in the *Kurma Purana*, we can do no better than quote it here.

"The fire of Yoga burns the cage of sin that is around man. Knowledge becomes purified and *Nirvāṇa* is directly obtained, *

From Yoga comes knowledge, and knowledge again helps Yoga. He who is a compound of both Yoga and knowledge, with him the Lord is pleased. †

Those that practise *Maha Yoga* either once a day or twice a day or thrice a day or always, know them to be Gods. ‡

* The Rishis declared :—"There is a way out of all this Darkness, and that is by perceiving Him who is beyond all Darkness."

The object of this Yoga which is known by the name of Raja Yoga is to place before mankind a practical and scientifically worked out method of attaining this Truth.

† The Raja Yoga is purely a System of Science and has a method of its own as every science has. The Science of Raja Yoga places before us means of observing the internal states, and instrument is the mind itself.

‡ We cannot in this work elaborately deal with this subject. We can here only mention its outlines. The above translation from the *Kurma Purana* will give our readers a fair idea of this Yoga. It is a part of the *Jnana Marga* of a Hindu, whether he is a Saiva or a Vaisnava.

The Yoga is divided into two parts. One is called *Abhava* and the other is *Maha Yoga*. Where one's self is meditated upon as *Zero* and bereft of quality, that is called *Abhava*. Such a Yogee realises his Self.

That in which one sees the Self full of bliss and bereft of all impurities and one with God, is called *Maha Yoga*. The other Yogas that we read and hear of do not deserve one particle of this great *Brahma Yoga*, * in which only the Yogee finds himself and the whole universe as God himself. This is the highest of all Yogas. †

These are the steps in *Raja Yoga*; namely *Yama*, *Niyama*, *Asana*, *Pranayama*, *Pratyahara*, *Dharana*, *Dhyana* and *Samadhi*.

Non-enjuring any body, truthfulness, non-covetous-[•]

We should mention here that instead of giving our own translation, we believe we do better by giving the free translation of this portion of Kurma Purana as given by Swami Vivekanand.

Many works have been written on the *Raja Yoga*,—our readers can refer to them.

Yoga literally means "addition," "co-mingling," "joining" "uniting" i.e. unity or co-mingling with God.

* *Brahma Yoga* is that in which the human soul co-mingles with Brahman. It means that Yoga by which man obtains *Brahma Nirvan*.

† The passage indicates that there were many systems of Yogas known at the time when Kurma Parana was composed. Amongst them all, the Purana gives the first place to *Maha Yoga* which it has explained.

ness, charity, not-receiving any thing from another are called *Yama*. It purifies the mind,—the *Chitta*.

By thought, word, and deed always and in every thing, not producing pain is what is called *ahinsa*—non-injuring. There is no happiness higher than what a man obtains by this attitude of non-offensiveness to all creation.

Through "Truth" we attain to work. Through "Truth" every thing is attained, in "Truth" every thing is established. Relating facts as they are,—this is "truth."

Not taking other's things by stealth or by force is called *asteyam*—non-covetousness.

• Chastity in thought, word and deed always and in all conditions is what is called *Brahmacharya*.

Not receiving any present from any body, even when one is suffering terribly is what is called *Aparigraha*. When a man receives a gift from another man, the theory is that his heart becomes impure, he becomes low, he loses his independence, he becomes bound and attached.

A man, having observed the above moral rules, should then acquire the following which are great help to the success in Yoga.

Niyama—regular habits and observances. *Japas*—austerities. *Swadhaya*—study. *Santosha*—contentment. *Saucham*—purity, both mental and physical.

Iswara Pranidhana—worshipping God. Fasting or in other ways controlling the body is called the physical *Tapa*.

Repeating the Vedas and other *Mantras* by which the *Satwa* material in the body is purified is called *Swadhaya*—study. There are three sorts of repetitions of these *Mantras*. One is called the verbal, another *semi-verbal* and the third mental. The *verbal* or audible is the lowest, and the inaudible is the highest of all. The repetition which is so loud that any body can hear it, is the verbal,—the next one is where the organs begin to vibrate, but no sound is heard; another man sitting near cannot hear what is being said. That in which there is no sound, only mental repetition of the *Mantra*, and at the same time thinking of its meaning is called the “mental muttering” and is the highest.

The sages have said that there are two sorts of purification—external and internal. The purification of the body is by water, earth or other materials,—the external purification is by bathing &c.

Purification of the mind by truth and by all other virtues is what is called internal purification. Both are necessary. It is not sufficient that a man should be internally pure and externally dirty. When both are not attainable, the internal purity is the better, but no one will be a Yogee until he has both.

Worship is by praise, by memory, having devotion to God,

We have spoken about *Yama* and '*Niyama*,—next comes *Pranayama*. *

Prana means the vital forces in one's body,—*Yama* means controlling them. There are three sorts of *Pranayama*. The very simple, the middle and the very high. The whole of *Pranayama* is divided into two parts, one is called *filling* and the other is called *emptying*. When you begin with twelve seconds, it is the lowest *Pranayama*; when you begin with twenty four seconds, it is the middle *Pranayama*; that *Pranayama* is the best which begins with thirty six seconds. That *Pranayama* in which there is first, perspiration, then vibration of the body, and then rising from the seat and joining of the man's soul with great Bliss is the very highest *Pranayama*.

There is a *Mantra* called the *Gayatri*. It is a very holy and sacred Hymn of the Vedas. It is as follows :—"We meditate upon the glory of that ONE who has produced this Universe. May He enlighten our minds."

Then OM is joined to it as the beginning and

* *Asana* is the step just before *Pranayama*. Vedanta Sara thus explains it :—"The sitting which is conducive to the steadiness of the body and mind is called *Asana*. This *Asana* is divided into thirty two varieties, such as *Swastika* and *Padma* &c.

the end. In one *Pranayama* repeat these *Gayatris*. In all books they speak of *Pranayama* being divided into *Richaka* (exhaling breath) *Puraka* (inhaling breath) and *Kumbhika* (restraining breath, i.e. making it stationary) *

The *Indriyas*, the organs of the senses,—are acting outwards and thus they come in contact with external objects. Bringing them under control of the will is what is called *Pratyuhara*—gathering towards one self—would be its literal translation.

Fixing the mind on the lotus of the heart or on the centre of the head is what is called *Dharana*. When remaining in one place, making one place as the base, when the waves of the mind rise up,—without being touched by other waves,—when all other waves have stopped and one wave only rises in the mind, that is called *Dhyani*—meditation.

When no basis is necessary, when the whole of the mind has become one wave, one form, it is called *Samadhi*.

Bereft of all help from places and centres, only the meaning of the thing is present. If the mind can be fixed on the centre for twelve seconds, it will

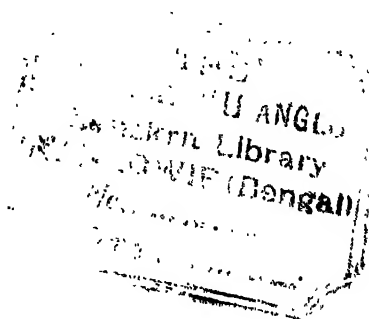
* We have already said, *Pranayama* has been developed into a great science. It is possible to stop breathing altogether by *Pranayama* and yet to remain alive not for hours and days, but for months and years.

be a *Dharana*; twelve such *Dharanas* will be a *Samadhi*. *

Samadhi is the aim and end of every Yogee of Knowledge (Jnana). If *Samadhi* is attained—*Moksha*—Emancipation,—the *Brahma-Nirvana*,—the Eternal Peace and Bliss,—are obtained.

* This will give our readers an idea of Raja Yoga. We are sorry we cannot deal with it more elaborately in this work ;—it is not its scope.

We are giving here only the main features of the Religion that millions of men, whether they call themselves Saiva or Vaisnava, follow in India.



CHAPTER IX.

Karma Marga.

There is absolutely no dispute, but total unanimity amongst the Hindus as regards the matters we have mentioned in the previous chapters, namely *Adaitya Vada*, *Vishista-adaityavada* and *Daityavada*,—as well as *Karmavada*, *Jnana Marga* and *Vakti Marga*. All the differences, dissensions and disputes have occurred as regards *Kārma Marga*, and *Karma Marga* only. All the mischiefs have been created from these differences and disputes. On the one hand they created innumerable sects and cults, good, bad and indifferent,—on the other it has bred the worst sectarianism and orthodoxy that the world has ever seen. Each sect hated the other sects with all the bitterness that could be produced by religious fanaticism. Most horrible rites, rituals and ceremonies were introduced in the holy name of religion, and performed with nameless carnality. Worst *deterioration* of the great Hindu religion thus occurred, and time after time reformers came to purge them from society. *

* We need not say that these worst features of our religion should be strictly shunned by us in this work,—for they are not any part of the Hindu Religion,—they are but the creations of men whom from the want of a better name we

What is *Karma Marga*! It is the *Path* through which a devotee can reach the Final Goal or can obtain wealth, prosperity, happiness here and hereafter, better and higher life after death and so forth. It consists of many rites, rituals, ceremonies and worships. *

shall call mad men. They created these rites and rituals to satisfy their own vicious and sensual nature. If they were not detested,—one after another so many reformers would not have appeared in India to purge them off from their great religion. These accretions, therefore, we need not at all discuss,—they are known to all. And they have brought shame and indignity to our great religion before the whole civilised world.

But they are accretions,—shameful and detestable accretions,—and they need not be taken into account. All religions,—nay every thing in the world,—are liable to deterioration and decay and final destruction. The Hindu Religion cannot be an exception. It has often deteriorated,—but revived. It exists from the earliest days of the human existence and never met with destruction, only because it is TRUE and therefore it stands on adamantine foundations.

When we shall come to deal with Saktism,—we need not say we shall studiously avoid all that is objectionable and immoral in spirit and tone. We shall try to place before our readers only that which is really Saktism,—the worship of Sakti,—in proper. The scope of this work, as our readers must have found by this time, is to place before them what is really Hinduism.—What we shall not mention, should be considered as outside of true Hinduism.

* The belief that worldly wealth and prosperity, as well as happiness and virtue in this world and higher and better

In the Vedic age,—*Karmas* meant the various *Yagmas* (Sacrifices) and other Vedic Rites and Rituals. The great Vedic works,—the Brahmanas which are considered a part of the holy Veda,—exhaustively inculcated them,—but even at that remotest age,—some differences arose amongst the ancient Aryas as regards their performances ; and the eminent Rishi Jaimini wrote his celebrated Philosophy which is

life and abode in different heavens in after life can be gained by performing prescribed rites and rituals and *Yagmas* and *Pujas*, is firmly engrained in the heart of the Hindus from the Vedic time. Whether there is any truth in it or it is but mere superstition, we need not discuss. It is but a matter of experience. Of course no one has returned from the other world to tell us that they had gone to such and such a state or place owing to their performance of such and such rites, rituals or *Pujas*,—but from the earliest days of the Aryan life, their greatest Rishis have inculcated this *Karma Marga*, and they religiously believed them. They could not speak of the other worlds,—but they,—perhaps each one of them,—boldly asserted that by the performance of these rites, rituals and *Pujas*,—they had often got worldly benefits,—such as wealth, happiness, peace of mind, courage, hope,—cure of diseases and many other benefits too numerous to mention. They had not the least doubt that the performance of these rites, rituals and *Pujas* raised their heart and mind to higher level of spirituality and opened to them the way to Eternal Peace and Bliss.

The greatest Hindu philosophers and thinkers, such as Sankaracharya and others, as well as the greatest Hindu Devotees such Chaitanya and others, all followed and preached their *Karma Marga*,—the religion of rites, rituals and *Pujas*.

known by the name of *Purva Mimansa* to reconcile them. *

We have seen that in time these Vedic rites became so elaborate, complicated and expensive, that they grew to be beyond the reach of ordinary men;—therefore the people sought after simple Pujas, and thus the worship of Siva, Vishnu and others with simple Pujas and fastings came to flourish in India. The time came when the Vedic *Karma Marga*,—i. e. the Vedic rites, rituals and Yagmas, almost disappeared from India. †

Even in the age of Vedic Ritualism, Srikrishna gave a new interpretation to *Karma*; he said :—“Those that are learned, those that delight in the Vedas, those that say there is nothing else, those that are fond of worldly pleasures, those that regard heaven as the highest object for acquisition, say flowery words about the birth resulting from the fruits of actions and about multifarious rites, such as sacrifices that promise to give wealth and enjoyments. Those whose minds

* The *Purva Mimansa* is one of the six Philosophies of the Hindus. It has many names,—such as *Purva Kanda*, *Karma-mimansa*, *Karma Kanda*, *Yajna-Vidya*, *Adhwara Mimansa*, *Dharma-Mimansa*, &c. Some call it *Dadas Lakshani*. It strongly supports *Yajna* (Sacrifices), *Dana* (gifts) and *Homa* (fire worship). To perform these rites and rituals is called *Dharma* (religion) by Rishi Jaimini in his great philosophy.

† This has been elaborately told in the previous chapters. We refer our readers specially to the chapter, in which how Saivism was formed, has been narrated.

have been stolen by the lovers of enjoyments and wealth can have no such devotional feelings as to make them live in God." *

Srikrishna did not mean by *Karma* the religious ceremonies and rites and rituals. He thus explained *Karma* :—

"The understanding of devotional men is of one branch, but undevidational men's understanding is of many branches. The Vedas relates of the *three qualities*. Rise beyond the influences of these three qualities. Be unaffected with heat or cold, pleasure and pain. Be steady always in Brahman. Be free from anxiety for new acquisitions and from the anxiety for the preservation of the old ones. Be self-satisfied. You have concern with actions and not with their fruits. Never the fruits of actions be your motive and aim. Do not also by any means have attachment to actions. Casting off all attachments and considering success and non-success the same, perform actions in *Yoga*. Such *Equanimity* in performing actions is called *Yoga*.

Sacrifices and other religious rites are far inferior to the Yoga of Knowledge. The men that desire for the fruits of actions are pitiable. A *Yogee* of know-

* The Gita Chapter II.

In this Chapter we find in the 46 Sloka the following.

"The utility of the Vedas to a Brahma-knowing man is as much as that of a small tank when all places are flooded with water."

ledge abandons both sin and virtue. Therefore apply yourself to *Yoga*. Such cleverness in action (*karma*) is called *Yoga*."

According to Srikrishna, *karma* is *action* in which the performer absolutely does not desire to have any fruits from them. He said :—"Both *Renunciation of action* and *Pursuit of actions* are means to obtain Emancipation. But of these two, the *pursuit of action* is better than the *renunciation of action*. Know him to be always a *Sannyasi*, though he performs all worldly duties, who has no aversion and no desire."

"Abandoning all attachments, he who performs actions dedicating them to Brahman is not touched by sin as the lotus leaves never get wet by water."

But even Srikrishna did not deprecate the worship of the Gods and the performance of religious rites and ceremonies. He said ;—"Having regard to keeping the people attached to their own duties, you should perform actions. Whatever a great man does, so do the masses. What great men consider authorities, the masses follow. The ignorant men act with attachment to the fruits of actions ; the learned men, however, in order to stick the ignorant men to their duties should act just like them, but without attachment. A wise man should not confuse the minds of the ignorant men who are attached to actions. He should make them take to actions by himself acting without attachment." *

* We have already seen that Sankara and Ramanuja both

"Whomsoever one worships, he worships ME,—for I am every thing,—nay every God. I bestow upon them wealth, pleasures, prosperity &c. in this life and heaven and other happy states in the next."

The five principal Gods and Goddesses that the Hindus worship are, (1) The Sun, (2) Ganapati, (3) Siva and (4) Sakti and (5) Vishnu and their different Incarnations.

Sankara in his commentary on the *Chhandagya Upanishad*, V. 10, *Vrihat Aranyaka*, VI. 2 and elsewhere thus speaks of these worships.

"There are four *stages* of soul's progress, and accordingly, as one occupies one or another of these four stages at the time of one's death, he obtains one or the other of the four *Gatis* (conditions)."

"The lowest is that in which a man does not subject himself to any Vedic discipline, but lives a life of impulses unchecked by any higher law. Such men, when they die, are reborn in the form of some lower animal."

"The next higher stage is that in which a man performs the duties prescribed in the *Srutis* and the

inculcated various worships of various Gods, specially Siva by Sankara and Vishnu by Ramanuja. These Pujas are steps to the ladder by which man can attain to final Emancipation, therefore they are not at all useless,—but absolutely necessary. Without them, no man can train and culture his mind and heart so that he can be fit to be blessed with the Eternal Peace and Bliss which is the aim and object of the Hindu Religion.

Smritis, but acquires no *knowledge* regarding the Gods and the Goddesses he worships. The highest reward allotted to this stage is the attainment of the Luner Regions through the way called the *Pitri Yana*,—the path of the dead ancestors. They pass some time here in the enjoyment of the joys and happiness that are to be had here. When their *Punya*,—virtue and merit, are exhausted,—they come down and are born again.”

“The third higher stage is that in which the worshippers, in addition to his virtuous deeds acquires knowledge of the Deities they worship. The highest God in this stage is *Apara-Brahman* or *Hiranyagarva*. He is known and worshipped as *distinct* from the worshipper. The highest reward to be obtained from this worship, according to either *Juana*, *Bhakti* or *Karma*, is the attainment of *Brahmaloka* through the *Deva-Yana*,—the Path of the Gods.”

“When this state has been attained, there is no return from it to lower world or lower births. The soul lives there for ages in the company of Gods and in close proximity to the *Saguna Brahman*. And when this *Brahman* Himself is merged in the HIGHEST NIRGUNA BRAHMAN at the end of the *Kalpa*,—his worshippers also are merged in Him.” *

This is called *Karma-mukti* and *Apekshiki-mukti*. Beyond it is *Para-Mukti*—Absolute Liberation,—in

* Sankar's commentary on the *Prasna Upanishad*, VI. 5 and that on the *Vedantu Sutras*, IV. 3.

which the knowledge of one's *perfect identity* with PARA BRAHMAN is gained. This can be attained in this life by *Para Vidya*—the True Knowledge of Brahman, as inculcated in the great Vedanta.

CHAPTER XI.

The Siva Worship

We have said the worshipping of different Gods were introduced in India in the place of greatly expensive and and complicated Vedic *Yagnas*. Naturally were they therefore very simple, when they were first introduced. In the begining "I bow down my head" (*Noma*) was all that was required in these worships. The *Linga Purana* says :--"In Puja (worship), *Noma Sivaya*—I bow down my head to Siva,—is the best and the most beneficial. * In this *Sutra*, both the *Chhanda* and *Mantra* (of the Vedas) lie in subtle form. As in the seed of the great banian tree,—its large tree with its hundreds of branches and thousands of leaves lie hidden, so does Brahman Himself lie in His subtle form in this small *Mantra* formed of five letters."

A man or a woman was required only to bow down

* In worshipping the other Gods and Goddesses, "*Noma* such and such" was all that constituted of the Puja. It was the simplest of worship,—but sad to relate, in course of time this simple worship became as much complicated as any of the Vedic *Yagnas*. It became a mixture of the Vedic *Yagnas*, Puranic worship and and he Tantrika occultism all combined.

The Puranas that promulgated long and complicated systems of Pujas had to admit that the simplest and the best worship is by only bowing down one's head to the God or the Goddess of his heart.

his or her head to his or her great God or Goddess in whichever name that God or Goddess was called. He or she was to do this in great faith and devotion, and the *Sastras* declared that this simple worship was enough to raise his or her mind to a higher level, thus securing for him or for her a higher and better life,—nay finally obtaining for him the great *Moksha*. *

In the Puranas,—this simple worship was raised almost to a *Science of Spiritual Culture*. The *Pujahs* are not worshipping or adoring of idols; but they are merely a process of spiritual culture by which a man or a woman can raise his or her mind and heart to a

* This is the worship that is preached in every religion—the offering of pure love and devotion and faith to God. This is the essence of all religions,—but Hinduism went many step higher. “Love God, have devotion and faith in Him,” is the injunction of all religions,—but except Hinduism no other religion has told us how to have this love, devotion and faith. Only words cannot make man religious, virtuous, righteous or spiritual,—only word cannot make man possess real and true love, faith and devotion to God; if that were possible, there would not have been found a single vicious man in this world by this time,—for enough religious preachings have been made. A few prayers mechanically uttered or recited at stated times cannot also raise man spiritually,—a few may be thus raised,—a few may be spiritually high by intuition,—others do get almost no benefit. If only prayers could have raised us to a higher spiritual plane, then there would not have been found a single scoundrel amongst nations which generally offer their prayers at stated times. No,—something more is required for us; and the Rishis tried to discover it.

high level of faith, devotion and love towards God, and thus prepare them for a higher and better state; finally attaining to the God's Essence and Identity. *

The following description of the Siva Puja as performed even at the present day will clearly show that it is nothing but a process of spiritual culture. †

No Pujah should be performed without the purification of *Panchanga i. e.* five parts,—namely, (1) the *Sthansudhi*—purification of the place of worship, (2) that of the self—external and internal, (3) that of the things intended to be offered, (4) that of the Deities and (5) *Mantra Sudhi*—that of the *Mantras*.

The Pujahs are of two kinds; those that one perform daily and those that one perform at fixed festival times. In daily worships, only three of the

* Those that have carefully studied the Puranas will admit that these Pujas are but certain processes by which a man or a woman can improve himself or herself in religious and spiritual matters. With our readers' kind permission we will quote a few passages from the Puranas in support of our contention.

† We give here every step of the Siva Puja. Our readers,—specially our non-Hindu readers, will find that its every step is intended for spiritual culture. It is all through aimed that a man should be cleaner in body, in mind, in heart, by performing these Pujahs,—worships of the Gods and the Goddesses, their names, forms and images being absolutely immaterial. Find fault with all accretions, but do not find fault with true Hinduism. We have nothing to do what is not true Hinduism and what is but accretion to it.

above five are required ; but in the great Pujahs that are solemnised at fixed times,—the above *five purifications* are absolutely necessary.

First the external, *i.e.*, the purification of the body, should be performed. No man or woman can be religious unless he or she is cleansed of all bodily impurities. This is known as *snana* (bathing). Puranas says :—

“ The Great God of all Gods, Sambhu has spoken of three kinds of *snanas* (bathing) for the good of all. The first is the *Varuna Snana*, *i.e.* bathing in water. Secondly *Agnaya Snana* *i.e.*, bathing in fire. This is done by rubbing ashes over the body. The third is *Mantra Snana*,—this is purification of the heart by *Mantras*. After performing these three *Snanas*,;—, one should worship the great Siva.

But he who is vicious,—whose mind is impure, cannot be pure by *Agnaya Snana* after the *Varuna Snana*. If a vicious man goes on bathing till the end of the worlds in all the tanks, streamlets, rivers and seas, still, he will never be pure. The heart of man by nature is enveloped in the darkness of ignorance. When the heart is lightened by the rays of the Sun of knowledge,—then only the man becomes truly pure.”

All these *snanas*, therefore, means bodily and mental purification. No man becomes fit to perform the Puja unless he is bodily and mentally pure.

The Puranas thus speaks of the ordinary bathing.

"For bathing, earth, cow dung, linseed, flowers, ashes and *kusa* grass should be kept on the bank. Then one should carefully bathe his feet and then his mouth and then bathe with the earth &c. He will perform *achmana*.

After thus bathing, he should put on pure cloths ;— he should then bathe himself in the *Kapila dung* that pervades the atmosphere. He should always in these bathings recite proper *Mantras*. He should again bathe in water and then wear white clothes. He should then perform mental Siva Puja, and then perform three times *achmana*. (*)

After thus performing the purification of the body,—one should perform the purification of the mind. This can be done by *Pranayama* &c. So long mind remains impure,—no one becomes fit to perform the Puja.

Then come the things required for the Puja, namely, —water for washing the feet, *Argha*, water for washing the mouth, scents, perfumes, flowers, incense, light, *Naivedya*,—eatables &c. &c, These are also to be purified. This can be done by carefully removing from them all impurities.

(1) *Achmana* is sipping water from the palm of the hand, uttering the name of his God. Commonly "*Om Vishnu, Om Vishnu, Om Vishnu*",—these words are uttered. In performing *achmana*,—some strict rules are to be observed. We don't think we need give a detailed description of *achmana* here. They are known to all Hindus.

When all is ready,—one should then take his seat on a pure seat and perform *Achmana*, with proper *Mantra*.

He will then draw a triangle with water on the ground and place on it the copper pot (*Kosha*) with such *Mantras* as this—"Salutation to Kurma, Salutation to the Infinite, Salutation to the Earth &c."

Then he will recite the following *Mantras*.

"Om, Let Ganga, Jamuna, Godavari, Saraswati, Narmada, Sindhu and Kavari come with their holy water to this place."

Then folding one's two hands together, he will place them on the left and say, "Om salutation to the Guru (preceptor)." Placing them on the right, he will, say, "Om, Salutation to Gonesha." Placing his folded hands on his head, he will say, "Om salutation to Branman". Placing his hands below or down he will say "Om, salutation to the Infinite". Then directing his hands in front he will say, 'Om, salutation to Siva (or any other God one wishes to worship).

He will then duly worship all the things for Puja with such *Mantras* as "Salutation to all these scents and perfumes", "Salutation to these flowers", "Salutation to these eatables that constitute the Naividya." &c.

Then he will first perform the Puja of Gonesha, Surja, Vishnu, Durga and other Gods and Goddesses, with the following *Mantras*.

"Om, salutation to Aditwa and the nine planets".

"Om salutation to Indra and other lords of the Space".

"Om, salutation to all the Gods".

"Om, salutation to all the Goddesses".

"Om, salutation to the preceptor".

Taking each thing in one's hand, one will first worship the Gods with these Mantras.

"Om, this water is for washing thy feet, salutation to Gonesha."

"Om, this *argha* is for thee, salutation to Gonesha."

"Om, this water for washing thy face, salutation to Gonesha."

"Om, these scents and perfumes for thee, salutation to Gonesha." *

"Om, this flowers with *Chandana* are for thee, salutation to Gonesha."

"Om, these leaves with *Chandana* (Bilwa leaves in case of Siva worship and Tulsi in case of Vishnu worship) for thee, salutation to Gonesha."

"Om, this Light is for thee, salutation to thee, salutation to Gonesha."

"Om, these eatables with water to drink are for thee, salutation to Gonesha,"

"Om, this water is for washing thy mouth,—this betel leaves are for thee."

"Om, salutation to God Gonesha".

* The word is *Noma*. "I bow down my head to thee" would be the proper translation.

Whichever is the God or the Goddess that is worshipped, this is all that is required in the Puja. You are required to meditate on the God that you worship;—you are required to bring into your heart the living appearance of the God of your worship. In attempting to do so,—you are to recite some celebrated adoration of the God. The following is generally recited.

“I meditate on *Mahēsha*, who is like the silver mountain, as beautiful as the moon.—whose body is as brilliant as the gems, who is the destroyer of all terrors, whose seat is the lotus,—whose cloth is the tiger-skin,—who is the adored of all the Gods, who is the beginning of the Universe, who is the seed of the Universe, who has three eyes, who has five faces,—who destroys all the fears of the world.”

After worshipping Siva with water, flowers &c as mentioned above, one will worship his eight different forms in eight different directions thus.

“Salutation to His Form of earth in everything”.

“Salutation to His Form of water in the world”.

“Salutation to His Form of fire in Rudra”.

“Salutation to His Form of air in Ugra”.

“Salutation to His Form of sky in Vima”.

“Salutation to His Form of Yajnamana in Pashupati”.

“Salutation to His Form of Soma in Mahadeva”.

“Salutation to His Form of Surja in Eshana”.

“Salutation to Siva, salutation again and again”.

This salutation should be recited ten times.

Then the worshippers will again and again bow down his head and say :—

"I bow down to thee, O God of good eyes. I bow down to thee who holdest *Pinaka*,—I bow down to thee who holdest the thunder. I bow down to thee who holdest the Trident,—I bow down to thee who holdest the *Pasha*. I bow down to the Lord of the three worlds, —I bow down to the Lord of all beings".

Then thus he will finish his Puja :—

"I do not know how to welcome thee, nor do I know how to worship thee, I do not know how to take leave from thee. O great God,—pardon me for my faults".

This is the Hindu Puja,—nothing could be simpler. It is the simplest process by which a man or a woman can make progress in his or her spiritual culture. He or she who has not the first rudiments of spiritual culture cannot but gain it by such *Pujas* ; at the same time they are very solemn ceremonies. If such repeated Pujas cannot make a man or a woman moral, religious and devotional—we do not know what else can. *

* This simple Puja in time grew to be a very complicated affair. To give some idea of it, we shall give the translation of the worship of Siva Lingum as described in the Linga Puranam. We shall place all aspects of Hinduism in this work, so that our readers might form their own opinion.

CHAPTER XII.

The Pouranika Puja,

The Purana writes :—I am telling you in brief the way the great Siva should be worshipped. If it is to be told in detail,—then I shall not be able to finish it in one hundred years.

After proper purification of the body and mind,—one should go to the place of worship. He should meditate upon the great God by performing three *Pranayamas*. He will thus meditate:—“Siva is of five faces,—Siva with ten hands,—he is of white colour,—decorated with all kinds of ornaments,—he wears beautiful clothes,—thus should he meditate upon Him. Thus purifying his mind by inhaling and exhaling breaths,—he should worship Siva. The best Mantra is *Namah Sivaya*—I bow down my head to Siva.

The place of worship and the utensils required for worship should be carefully cleansed with water, with *Chandana* (Sandal paste) and with scents and perfumes. The utensils for *Argha*,—for keeping water for washing the feet and the face &c should be first made empty, and then they should be covered with *Kusha* grass and filled with clear cold water. The wise men recite proper *Mantras* when doing this.

He should keep *Chandana* and the root of *Bela* in the utensil in which water for washing the feet is kept,

He should place *Jaiphala*, *Kokhola*, Camphor, *Ananta* root and powder of *Manu* in the utensil in which water for washing the mouth is kept. He should keep in the other utensils sandal-paste, camphor and various sweet-scented flowers. The blades of *Kusa* grass, full and unbroken barley corn, *Vrihi*, linseed, *Ghee*, white mustard seed, and ashes should be kept in the utensil that contains *Argha*.

Kusha, flower, barley, *Vrihi*, *Ananta* root, *Tamala* and ashes should be kept in the utensil from which water is sprinkled.

The Rudra Gayatri of five letters, *i e*, *Namah Sivaya*, should be repeatedly recited. Then all the utensils of the Pujah should be sprinkled with water uttering *Mantras*.

He should then worship Nandi who will be imagined as standing on the right side of Siva. His appearance is as brilliant as the burning fire; he is with three eyes; he is the lord of the three worlds, with four hands, holding the moon, crown, Vishnu and Discus;—he is decorated with beautiful garlands of flowers, and with all the gems and jewels of the world.

Then on the north side, he should worship my holy wife named *Sujasha* and the auspicious wife of *Maruta* named *Sauvala* who are caressing the feet of the great Goddess Durga. Then he should worship Siva with deep devotion by placing on his five heads five flowers uttering *Namah Sivaya—Nama Sivaya*,

Then he should worship Him with scents, flowers

and other things. He should worship Kartikeya, Gonesha and the Devi.

He will then engage himself in deep¹ meditation,—and to get concentration, he should perform *Pranayama*. He will imagine in his innermost heart a LOTUS SEAT. The eastern leaf of that lotus is *Akshara* (immortal) ; the southern, full of *Anima*, the western, full of *Laghima* ; the northern, full of *Mohima*. * In the eight different corners of the five sides of this lotus are *Prapti*, *Prakanya*, *Ishitya*, *Vashistya*, and *Sarvajnatya*. † In the sixth corner there is the Moon ; below it is the Sun, and below the Sun is the Fire himself. In the four corners are *Dharma*, *Jnana*, *Vairagya* and *Aisharya*. ‡

He should also imagine Infinite &c. He should imagine in the four sides the *Unmanifest*, the *Mahat-tatwa*, *Ahankara*, and the *Chitwa*. \$

“ *Anima*, *Laghima* &c. are the powers that are gained by the progress of Yoga. Please see the *Patanjala Yoga Sutra*.

† *Prapti* is gaining. *Prakarnya* is desired object ; *Ishitya* is Godhead ; *Vashistya*—subjugation, —*Sarvajnatya* is omniscience.

‡ *Dharma* is Religion. *Jnana* is knowledge,—*Vairagya* is renunciation, and *Aisharya* is wealth,—here meaning the attainment of the final Bliss.

The idea is very grand,—such Pujas are really something beyond the conception of ordinary men.

\$ According to the Hindu Philosophy, first *formation* of man is *Mahata* ; from *Mahata* rises *Ahankara*—the knowledge of Ego, from *Ahankara* comes the *Chittwa*,—understanding. These Hindu philosophical terms will be briefly explained in their proper place. Our readers must understand that we are not writing a work on the Hindu Philosophy

At the end of the Moon are the three qualities,—*Satwa*, *Raja* and *Tama* ;—over and above it are the three Self-knowledges,—namely, the Universe, the Matter and the Knower ; over and above all this, place the seat of Siva. And this great God is then to be adored and worshipped by uttering proper *Mantras*.

You should offer Him then the water for washing His feet and face ; you should offer Him also the *Argha*. Then the God should be bathed with water scented with *Chandana*. This should be done with *Pancha Gavya* (namely, milk, ghee, curd &c), all along uttering proper *Mantras*. The God should be anointed with honey, cane-juice and other holy things, and then pure clean water should be poured over his head. This water should be passed through a fine clean white cloth.

In that water is to be placed *Kusa*, *Apamarga*, *Karpura*, *Kavari* and white flowers such as *Mallika*, *Kamala*, *Utpala* &c, and the water should be scented with *Chandana* and other perfumes. The water should be sanctified with *Mantras*. The copper utensils and pots and also pots made of lotus leaves and *Palasa* leaves, also conch and earthen pots are good for this purpose. *

* There are many *Mantras* which are recited at the time of this bathing. We give below the names of a few.

Pavamana Mantra, *Samiyaka Mantra*, *Rudra Mantra*, *Nilrudra*, *Suvasree Sukta*, *Aajani Sukta*, *Suva Varunda*, *Chamaka Mantra*, *Siva Suva Atharva Santi*, *Punah Santi*, *Arumya*, *Varuna*, *Jeshtya*, *Vedavrata*, *Punya Purusha Sukta*, *Twarita Rudra*, *Vapi*, *Vapardi*,

After thus solemnly bathing Siva, offer Him, with proper *Mantras*, clothes, holy threads, water for *achmana*, scents and perfumes, flowers, incense, light, and eatables, one after the other. Sweet-scented water for washing the mouth should be given repeatedly. Crown, jewelled ornaments and other valuable things should be solemnly offered. *Bela* leaves &c should also be given.

Brahma, Vishnu. Rudras, the Rishis, the Celestials, the learned in the Vedas, the Vedas that are known even to the Vedanta all declare, "Siva is white, unchangeable, eternal, infinite, the Primal Cause of the Gods and men. He has no beginning, no middle, no end ;—such Siva should be mentally meditated upon, thinking that he is in the *Lingum*.

You will recite *Sthava* (adorations),—you will perform the usual *Japa* (meditations) ; you will then bow down your head ; you will then with piety and devotion walk round Him.

Then offering Him special *Argha* and placing flowers at his feet, you should bring Siva in the heart of your heart,—this is Siva Puja told in brief. *

Avasojā, Sama, Vorihachandra, Vishnu, Virupakhya, Skanda, Satarika, Siva Pancha Brahma &c &c.

Please see Linga Purana, Chapter XXVII.

* We ask those who call us idolatrous, whether after reading all this, can they consider the above worship of Siva as anything that can be called idolatry ? Is there any worship of any idol, a piece of stone or any thing else, fetish or non-fetish, in the above performance ? The whole worship is based on the deepest self-culture.

CHAPTER XIII.

The Siva Vratas.

We have given some idea of the Hindu Puja * and we have seen that it is not idolatry at all,—but a system of self-culture. It is a process, with the help of which a man and a woman can make considerable progress in raising his or her mind and heart to a higher level,—nay to Divinity.

But the Hindu Rishis did not rest satisfied with these *Pujahs* only ;—they promulgated many *Vratas* that made a man or a woman more religious, more virtuous, more spiritual day by day. And what are these *Vratas*?

They comprise *fasting, bathing, worshipping,—making gifts, entertaining Brahmans* and so forth. They comprise all that make a man or a woman religious and spiritual. They too are but processes of spiritual culture.

This is what the Puranas say about the *Siva Vratas* :—

Those, who fast in the day on the eight and the

* We have said that there are two kinds of *Pujahs*, namely (1) the Daily Puja and (2) the Special Puja. We have given some idea of the Daily Puja. When we shall deal with Saktism, we shall try to describe a Special Puja.

These *Vratas* are a very prominent feature of Hinduism. These *Vratas* have made the Hindus very religious.

fourteenth days of both of the white and the black fortnights all through a year, and worship Siva with due ceremony, obtains all the fruits of the performance of *Yagmas* and attain to the Best-end. On these days they should eat their food making the earth the utensils to keep the food. This is called *Ratrivojana Vrata*:

Those, that worship Siva on the fifth day and the first day of the white and the black fortnights and eat only on those days condensed milk, obtain the fruits of *Ashwamedha Yagma*. This is called *Khiradhara Vrata*. *

Those that eat only at the night-time from the eighth day to the fourteenth day of the black fortnight, enjoy all the worlds and attain to the *Brahmaloka*. This is called *Naktavojana Vrata*.

Those, who, living the strict lives of *Brahmacharina*,—conquering all wrath, always remaining in deep meditation of Siva, entertain the Brahmanas, obtain the abode of Siva. After fasting for the whole day,—one should take food that is obtained by begging or obtained unasked, and this is to be taken only at the night time. It is said, the Devas take their food in the morning,—the Rishis at noon, the Pitris at the afternoon, the Gujhakas in the evening, therefore when the meal time of all is passed,—one should then at

* These lines will clearly show that these *Vratas* were introduced to replace the Vedic Yagmas,—if not for all, but surely for those who could not afford to perform the Vedic Sacrifices. This will also show that these *Vratas* are of very ancient origin.

night take his food. Such night-eating men should eat vegetable food boiled in one pot only,—the food should be light and *Satwika* (that which does not produce evil propensities), and he should carefully bathe. He must lie on the ground.

Now I shall describe the *Siva Vratas* that are performed at each different month.

He who worships Siva in the month of *Pausa* and eats only at the night-time flour and milk, being truthful and abandoning all the wrath,—he who on the eighth of both the fortnights of this month passes in fasting and sleeps on the ground,—he who at the end of the month bathes great Siva with *ghee* etc. in due form and entertains the Brahmans with nice eatables, goes to *Agniloka*, and there enjoying immense wealth, attains to final *Moksha*. *

He, who worships Siva in the month of *Magha* after controlling his senses and eats *Kishora** mixed with *ghee* only at night time,—observes fasting in the fourteenth of the both fortnights, gives away *ghee* and blankets to the poor in the name of Siva on the full moon day and duly entertains the Brahmans, obtains *Yamaloka* and enjoys great happiness.

He, who worships Siva in the month of *Falgunā* after conquering his wrath and passion and eats only at night *ghee*, condensed milk and boiled rice,—he

* The above descriptions of the *Vratas* will convince our readers that they are the best processes of spiritual culture ever invented.

who observes fasting in the eighth and fourteenth days, worships Siva after duly bathing Him on the full moon day and on that day distributes alms and feeds the Brahmans, goes to the *Chandraloka*.

In the month of *Chaitra*, you will only worship Siva and then at night should eat rice mixed with milk and *ghee*. In the night you will lie down on the ground, meditate upon Siva on the full moon day. After solemnly bathing Siva, you will worship him and then distribute alms and feed Brahmans. One who thus worships Siva obtains the Eternal Bliss.

He who worships Siva and eats only at the night time,—he who bathes Siva with the *Panchya Gavya* and worships him only and then distributes alms obtains the fruits of *Ashwamedha Yagma*.

In the month of *Jaistha*, worship the God of all Gods, the husband of Uma, great Sankara, with great devotion and faith, and then eat only in the night red rice mixed with honey, water and *ghee*. Half of the night you must pass in *Birasana* (a peculiar sitting posture) and tend the cows, on the full moon day, worship Siva with due ceremony according to what you can afford, and then give away *Charu* (an oblation consisting of barley, sesamum, rice and peas boiled in milk). Then distribute alms and feed the Brahmans as much as you can. You will then obtain *Vayuloka*.

He who worships Siva in the month of *Asharâ* and eats only at night milk mixed with *Ghee*—specially if he worships Siva on the full moon day of this month.

after bathing the God with *Ghee* &c, and then he distributes alms and feeds the Brahmans who are learned in the Vedas,—he goes to the *Varunaloka*. *

He who worships Siva in the month of *Sravana* and eats condensed milk in the night only—and he who worships him on the full moon day of this month with all due rites and then distributes alms and feeds the learned Brahmans obtains the Essence of Vayur and becomes capable to move at will like the wind.

In the month of *Vadra*,—simple food should be taken only at the night time, and the day should be passed under a tree with learned men discussing religious topics ; on the full moon day, the great God should be duly worshipped ; then the Brahmans learned in the Vedas should be entertained. If you do this, you will obtain *Yakshmaloka*.

In the month of *Ashwina*, only rice mixed with *Ghee* should be taken at night. Siva should be worshipped as indicated above and the learned Brahmans should be entertained and given gifts. This will take one to *Ishanaloka*.

In the month of *Kartika*, you should only eat at night and worship Siva only. Then you should give alms and feed Brahmans. You should worship the great God with all due rites on the full moon night. This will take you to the *Surjaloka*.

He, who worships Siva in the month of *Magha* and observes fasting and eats simple food only at night and

* The Puranas have mentioned many such *Lokas*.

on the full moon day,—he who bathes Siva and worships him with all rites and entertains the learned Brahmans and distributes alms to the poor, goes to the *Somaloka*.

In all these *Vratas*,—you must get rid of all idea of mischief and harm ; you must be strictly truthful ; you must observe *Brahmacherjea*,—forgiveness, kindness ; you must bathe thrice a day ; you must sleep on the ground ; you must eat only at night. *

As the following will give a full idea of the *Vratas*, we do not hesitate to quote below from the *Agni Purana*. †

Agni said :—O Vasishta,—I shall now speak about the *Vratas* that are performed by men and women on the day, on the *Tithi*, on the constellations, in the month, season or year.

The regulations enjoined by the *Sastras* are called *Vratas* and *Tapasyas*. *Damas* &c (self-restraints) are but the particular regulations of the *Vratas*. By fasting, one's self is controlled ;—fasting is the chief feature of the *Vratas* ;—therefore the *Vratas* are called *Tapas*. As they control the senses,—they are called *Niyama*.

Know that when one, who is free from all sins lives

* There are hundreds of such *Vratas* amongst the different cults and sects of the Hindus. The object of every of them is self-spiritual culture.

† This is a translation of the chapter one hundred and seventy five of the *Agni Purana*. Most of the Puranas are full of these *Vratas*.

in the *Gunās* (*Satwa*, *Raja* and *Tama*), is said to perform *Upabasha*—special living. To give up all sorts of enjoyments and luxuries is what is *Upabasha* (fasting). When observing this fasting, one should avoid bell metal utensils, meat, *Madarchanaka*, *Kordusaka*, *Saka*, honey and food given by others. Flowers, ornaments, clothes, scents and perfumes, using tooth powders and colarium are not good in fastings.

Begin the *Vrata* by cleansing the teeth and using *Pancha Gavya*. To drink unclean water, to chew betel leaves,—to dream at day time and to meet with females spoil the *Vrata*. Forgiveness, truth, kindness, gifts, cleanliness, controlling of the senses, worshipping of the Gods,—adoring Agni, contentment and *Astheya*,—these ten are to be observed in all the *Vratas*. You must recite holy and sacred *Mantras*. Perform *Homa* (fire-worship) according to your position,—you must daily purify yourself by bathing. You should eat moderately ; you must adore the preceptor, the Gods and the Brahmans. You must avoid *Khara*, salt, honey, meat &c. Except linseed and *Mudga*, all other corns such as oat &c. are called *Khara*. *Prihi*, *Jasthi*, *Mudga*, *Kalai*, *Til*, *Java*, *Samaka*, *Nihara* and *Godhuma* are to be used in the *Vratas*. Pumpkin, bottle gourd, vrinjal, *Palanki* and *Patika* must not be used in *Vratas*. *

* We give the names in original instead of giving their English or Latin names. Our readers can very well consult a dictionary. They are known by different names in different provinces of India.

You should eat three days in the morning, three days in the evening,—and you must eat three days things received unasked. You must not eat three days food given by other people. For three days you must eat only three handfuls at each meal. For three days you must observe strict fasting."

The *Agni Purana* then describes far stricter fastings,—fasting for six days,—fastings for a fortnight and so on ; we need not mention them here. The following grand adoration will tell every thing about the *Vratas*.

"O Lord of the *Vratas*, for fame, for plenty, for purity from sin, for enjoyment and Emancipation, I adopt this best of *Vratas* before thee. O Lord of the Universe, by thy grace, let this *Vrata* be completed without any hinderances. If I die before I can complete this *Vrata*, let it be fully completed with thy grace.

Thou art the Form of the *Vrata*, thou art the cause of the Universe ! I invite thee for the attainment of all success. I bow to thee,—I salute thee,—come near me.

With all the reverence of my heart, with the deepest faith and devotion, I bathe thee with the greatly holy *Panchagavya* and the *Panchamrita*. Be thou the destroy of my sins.

O lord of *Argha*, with the greatest respect and love I offer to thee the sacred *Argha*, and water for washing feet and face. By accepting them, make me blessed.

Thou art the lord of food, clothes and ornaments.

I offer thee this greatly holy cloth,—accepting it, adorn me with beautiful clothes and ornaments.

Thou art the form of scents, thou art the lord of scents ; I offer thee this pure scents and perfumes,—accepting them, do thou make me free from the bad smell of sin and anoint me with sacred scents of virtue.

O great One, full of flowers &c., I offer thee these flowers desiring to have long life and good health. Do thou accept them and make me pure and happy.

O beneficial One, do thou make me anointed with incense by accepting these inguents and incenses sweetened with *ghee*.

O thou of the light,—accept this flaming light that lightens all around, and make me ever enlightened and ever going upwards.

O lord of all foods,—do thou accept these eatables and make me blessed with plenty in food and plenty in every thing.

O almighty one, O lord of the *Vratas*, let the worship that I have performed, being without the *Mantra*, without devotion and love, without proper ceremony, be fully completed by thy kindness and grace.

Do thou bestow on me virtue, wealth, good fortune, best sons, fame, knowledge, long life, heaven and final *Moksha*. O lord of the *Vratas*, accept my Puja and come again when I worship thee. *

(1) This is quoted from Agni Purana which is distinctly a Vaisnava Purana,—inculcating the worship of Vishnu. But our readers must have seen that this adoration can be addressed to

Siva as well. The Puranas that inculcate the worship of Siva also give some adorations for the *Vratas* almost in the same words, the name of the God being different. If our readers have taken the trouble to go through the pages of this humble work,—they must have seen many accretions, additions, interpolations, deterioration ; but there is no sectarianism in Hinduism. In whichever name a Hindu worships his God,—he worships the God of all Gods,—the ONLY ONE of the Universe.

CHAPTER XIV.

The Monastic Life.

The monastic life and asceticism became the part of the Aryan religion from the earliest days. The monastic and ascetic life was followed by many learned men from the time of the Brahmanas and the Upanishads,—the works which are known as part and parcel of the Holy Vedas. * There were two sorts of learned men in the Aryan land from the Vedic time,—one lived in the world and lived the life of a householder,—the other retired into the forests and lived a strict life of an ascetic. The former were the Brahmanas, the latter the Vedantists.

Dr. Oldenberg thus graphically describes the Brahmanas :—†

“He passed his youth in hearing and learning the sacred words (the holy Vedas), for a true Brahman is he alone “who has heard” And if he acquired the reputation “of having heard,” his adult life passed in teaching in the village or out in the solitude of the forest in the consecrated circle, on which the sun shone

* Some portions of the Brahmanas are called the Aranyakas i.e., belonging to the forests. These were composed in the solitude of forests, therefore they are so named. They are the works of men who might be called the fathers of monastic life.

† See Oldenberg's Buddha, p. 13-14.

in the East, where alone, the most secret instructions could be imparted openly to the muffled scholar. Or he was to be found at the place of Sacrifice, performing for himself and for others the sacred office, which, with its countless observances, demanded the most painful minuteness and the most laborious proficiency, or he fulfilled the life-long duty of a Brahman, offering, that is, the daily prayer from the sacred Veda. Well might riches flow into his hands by the remuneration of Sacrifices which kings and nobles gave to the Brahmans, but he passed as most worthy who lived not by offerings for others, but by gleaning of the field which he gathered, or by alms for which he had not asked, or such charity as he has begged as a favour. Still living as a beggar, he looked on himself as exalted above earthly potentes and subjects made of other stuffs than they. The Brahmans called themselves celestials and in treaty with the Gods of heaven ; they were the Gods on earth, knew themselves possessed of weapons of the Gods,—weapons of spiritual power, before which all earthly weapons were powerless.”

Oldenberg thus speaks of the origin of monastic life amongst the Aryans :—

“These speculations which represented the phenomenal world * to be unstable and worthless as compared with the world’s base, the Atman, had at one blow

* We have already given a brief sketch of the Vedānta philosophy and its different phases, such as *Adaityavada*, *Vishistha-Adaityavada* and *Daityavada* &c.

deprived the value all those aims of life which appear important to the natural consciousness of ordinary men. Sacrifice and external observances are unable to raise the spirit to the Atman, to disclose to the individual Ego, his identity with the Universal Ego. Man must separate himself from all that is earthly,—must fly from love and hate, from hope and fear ;—man must live as though lived not, The Aryan Rishis said :—“ The intelligent and wise deserve not prosperity. What are descendants to us whose home is Atma ! ” They relinquish the desire for children, the struggle for wealth, the pursuit of worldly weal and go forth as mendicants. Both these Brahmanas and poet-philosophers, the latter of whom we call Vedantists, have left behind them long treatises expounding their respective views. The Brahmanas of the Brahmanas deal with the awe-inspiring rites, rituals and sacrifices, and the Aranakyas and Upanishads of the poet-philosophers are full of the search for God and origin of creation.”

Thus do we find the monastic system in the very holy Vedas. Nothing of the Hindu religion is or could be beyond the sacred Srutis. There were some men from the earliest days of the Aryan history who led ascetic lives. To realise the life as enunciated by the Vedanta philosophy,—many had no other alternative. Thus do we find that in the time of the Buddha,—asceticism and ascetic life have grown to be a great and venerable, much respected and highly desired, system.

When bidding farewell to his charioteer who accom-

panied him when he left home,—the great Buddha thus spoke. “Go, Channa, inform my father,—my mother Prajapati, my wife, and the people of the city that I have become an ascetic. Ask them not to be sorry for me.”

The prince then cut off his hair by his own sword, and meeting a poor man on the road, exchanged his robe with him. Then as a beggar and mendicant, he walked on towards the city of Rajgriha.

This gives a clear idea of the monastic life that was prevalent amongst the Hindus in the time of the Buddha. There were monks, there were ascetics, but they were not an organised body,—each lived his own life, having selected disciples and pupils who received instructions from them and followed their teachings. It was the Buddha who for the first time founded an Order of monks amongst his followers and called it the *Sangha*. He thus instructed his first missionaries.

“I grant you, O Bhikshus, this permission. Confer henceforth in the different regions and countries the *Pabbajja* and *Upasampada*. * Bestow Ordinations

* *Pabbajja* is “going out from a prior state,”—from the lay-life to a monastic life, holding another faith.

Upasampada is the “entry into the circle of the Bhikshus”,—the fully accredited members of the Buddhist order.

Those that adopted ascetic life,—completely renouncing the world and followed the Doctrines of the Buddha, were called Bhikshus.

The order of Bhikshus that the Buddha founded was called the *Sangha*.

yourselves on those who desire to receive them. And you ought, O Bhikshus, confer the *Pabbajya* and *Upasampada* Ordinations in this way. Let him first have his hair and head shaved off; let him put on yellow robes, adjust his upper robe so as to cover his one shoulder; salute the feet of the Bhikshus present with his head and sit down squatting. Then let him raise his joined hands and thus tell him to say,

“ I take my refuge in the Buddha.

I take my refuge in the Dharma.

I take my refuge in the Sangha ”

Such monks and such monastic men were found both amongst the followers of the Buddha, as well as of the different Hindu Teachers. We find from the incidents in the life of the Buddha that *Yoga* AUSTERITIES were practised by many Hindu ascetics,—the Buddha himself practised them. *

Rhys Davids writes :—“One of the most frequently professed tenets of the Brahmans was belief in the efficacy of penance as a means of gaining superhuman power and insight, and when Goutama after studying the systems of Alara and Udraka was still unsatisfied, he resolved to go apart and see what progress he could himself make by this much vaunted method. He

* We give here some idea of the early monastic system,—specially that founded by the Buddha,—for the Saiva monasticism was founded on it. If we do not know the early history of the Indian monasticism, we shall not be able to understand Saiva monasticism.

withdrew accordingly into the Jungles of Uruvela, * and there for six years, attended by five faithful disciples, he gave himself up to the several penances until he wasted away to a shadow by fasting and self-mortifications." †

He then gave up all these austerities, as he found that they could not lead a man to Salvation. He then attained to the great Nirvana, when strengthened by the food given by good Sajuta, which he took under the Bo-tree and engaged himself in deep meditation. ‡

Such was the monastic life in India in the 6th century B. C. This monastic system and asceticism came down from generations to generations till the present day. When Buddhism disappeared, or rather it was merged in the great religion from which it rose, asceticism did not die out,—rather day to day it became more powerful.

The following is the description of the monastic life and asceticism as given in the Gita. §

"A Yogee, remaining in solitude, restraining his self and mind, having no desire and no concern, should

* Uruvela was situated near about modern Buddh Gya.

† See Rhys David's Buddhism, pp 34—35.

‡ The Yoga of Patanjali of which we have already spoken was extant in India from the very early days. It is evident the Buddha practised the austerities as mentioned in the Yoga system. It is still practised by the ascetics all over India, whether they are the followers of Siva or Vishnu or other Gods. It is a system of Salvation, going above and beyond all Gods and Goddesses.

§ The Gita, we need not say, is a work written long before

engage in contemplation fixing his seat firmly on a pure spot,—not too high and not too low,—spreading over it a piece of cloth, deer-skin or *Kusa* grass,—there seated on that seat with his mind fixed on one point,—restraining his mind and senses, one should practise *Yoga* for the purification of the self.

Holding body, head and neck even, unmoved and steady, and fixing his eyes on the tip of his nose,—without looking about to any direction,—with his self in tranquillity, freed from fear adhering to the practices of ascetics, he should restrain his mind, fix his heart on ME (Brahman) and sit down regarding ME as the Final Goal.

Thus constantly devoting his self to abstraction and contemplation, the Yogee whose mind is restrained attains that Peace which culminates in final Absorption and Assimilation with ME.

Yoga is not attained by the man who eats too much or eats nothing, who sleeps too much or is always awake. The *Yoga* of that man destroys misery who is temperate in food and amusements, who toils duly in all his works and who is moderate both in sleep and vigil.

When one's mind, having been well restrained, becomes confined in one's own self, then that man, being

the birth of the Buddha,—therefore it is evident the *Yoga* practices, asceticism and monastic life came amongst the 'Aryas from the Vedic times. It was a part of the religious life of the ancient Aryans.

indifferent to all objects of desire, is called a *Yogee*.* He is a *Yogee* whose mind has been restrained and who devotes himself to abstraction. That state in which mind being restrained ceases to work, in which one, seeing the self by self, becomes pleased in his self, in which one experiences that Infinite Felicity which is beyond the sphere of the senses and which only the Understanding can grasp, adhering to which one never moves from the Truth, acquiring which one considers no other consideration higher than it, adhering to which one is not moved in the greatest misery,—such a state should be understood to be called *Yoga*. In it there is a complete severance of all connections with pain. †

Such Yoga should be practised with steadiness and with an undespending heart, by abandoning without exception all desires that are produced from resolves, and restraining by mind the entire group of senses with the help of his understanding. The restless and unsteady mind always wants to run away, but one should always restrain it and fix it steadily on the self alone. To such a *Yogee* whose mind is in peace, whose pas-

* We give this long extract from the Gita purposely. Our readers will get from it a full idea of the Hindu asceticism and monastic life, whether of ancient or of the present day. A Saiva ascetic is exactly such a *Yogee* as the Gita describes.

† The aim of the Sankhya philosophy is this severance of all connections with pain. This was also the object of the Buddha's philosophy. The Vedanta's object is also to attain to this painless state which is Eternal Felicity which is again Brahman.

sions have been suppressed, who has become ONE with BRAHMAN and who has become free from sins, highest felicity comes by itself." * .

* Srikrishna in the Gita has given preference to "Yoga of performing worldly duties without the least desire for their fruits" over this "Yoga of abstraction of mind." Srikrishna's advice is not to renounce life, but to attain to Peace in this worldly life.

.

CHAPTER XV.

The Saiva Monasteries.

Such being the monastic life and asceticism in Hinduism, there are mentioned at least three different ways to practise it.

We have already said Srikrishna gave it a second place. Many again advised its adoption at the later end of one's life. They have enjoined four distinct modes of life for every Hindu,—namely *Brahmacharya*—strict asceticism during the period of study,—then *Garhastya* or House holder's mode of life. Then when he will grow old,—he will adopt the *Vanaprastha* mode of life in which he would retire into a forest and pass his time in religious meditations. Then finally he should adopt the life of a *Yotee*,—a Yogee, an ascetic as mentioned above. But there were many others who declared that final Emancipation could be obtained by at once adopting the monastic life and becoming an austere ascetic in which he must be engaged in deep meditation and practise the Yoga processes. The Buddha preached this doctrine before the sixth century B.C. and Sankara preached the same doctrine after the sixth century A.D. From the earliest time to the present day, there were found and are still found all over India many thousands of men who have renounced the world and have been living a hard austere ascetic life with the hope of obtaining Eternal Bliss and Peace in this

life by uniting his self with the unknowable great Brahman.

The Buddha declared that it can be done by the Noble Eight-fold Path. * Sankara said :—

* * We possess the complete version of the Buddha's first sermon in the Pali Sutra, called *Dhamma-Chakka-Pavattana-Sutta* or *Dharma-Chakra Pravarthana Sutra*. We quote from it.

“ O ascetics, listen to me. There are two extremes which the man who has given up the world ought not to follow, *i.e.*, (1) the habitual practice on the one hand of those things whose attraction depends upon the passions and specially of sensuality,—a low and mean way of seeking satisfaction, unworthy, unprofitable and fit only for the worldly-minded : (2) and the habitual practice on the other hand of asceticism or self-mortification which is painful, unworthy and unprofitable.

• There is a Middle Path, avoiding these two extremes discovered by the Tathagatha (Buddha),—a path which opens the eyes and understanding, which leads to Peace of mind, to the Higher Wisdom, to full Enlightenment and Nirvana.

What is then the Middle Path? Verily it is this noble Eightfold Path, that is to say (1) Right Vows, (2) Right Aspiration, (3) Right Speech, (4) Right Conduct, (5) Right Livelihood, (6) Right Effort, (7) Right-mindedness and (8) Right Contemplation.

We should refer our readers for the full sermon to the following works. Rhys David's *Buddhism*, Hardy's *Manual of Buddhism*, Tarnour's works on *Buddhism* etc.

We must mention here that like Sankara, the Buddha declared that if one is eager to obtain Nirvana,—he must renounce the world and become a Bhikshu,—a Buddhist monk.

But in the Gita, Srikrishna preached *Samuchavada*,—the doctrine of the union of *Jnana* (knowledge) and *Karma* (actions). Both the Buddha and Sankara said that if one wishes to obtain

This can be secured only by the *Para Brahma Jnana*,—which is the knowledge of one's perfect and complete identity with great Para Brahman. When this *knowledge* is acquired, the soul is in no need of making a journey through the *Devayana* to the *Brahmaloka*. * It then becomes *Jivanmukta*,—*Liberated* and *Emancipated* though living in the world and is at death completely merged in Brahman. The *Jnana* (knowledge) that secures this *Jivana-Mukti* is incompatible with Karma of all sorts. Such *Jnana* shows the **IDENTITY** of the **SELF** with the Supreme Brahman who is *Nirguna*, therefore above all needs and desires. How can **ONE** who has come to know **HIMSELF** have any motive for action. †

Nirvana in one case and Brahma-Nirvana in the other,—he must retire from the world and give up all so-called worldly actions, either religious rites or any thing else.

* All this has been told in previous chapters.

† We quote from Pundit Sita Nath's "Sankara's Philosophy."

"Sankara fights a long and interminable battle against *Samuchchaya*. According to the upholders of this doctrine, the knowledge and action are necessary for liberation and even those who have attained the highest knowledge should perform duties prescribed in the Scriptures, though without any selfish desires. The life of a householder, therefore, is not incompatible with the highest knowledge.

Sankara admits that the performance of the duties prescribed in the Scriptures are necessary for purifying the heart and that unless the heart is purified, the highest knowledge cannot be attained. But he thinks that when the necessary purifications of the heart has taken place, and the Highest Knowledge has arisen, ceremonial and

Though Sankara spoke very highly of *Sannyasa*, yet he had to support the house-holder's life also, not only as a mode of purification of the heart, but as also for Brahman-Nirvana. In his commentary on the Gita, he said that the performance of a Kshatriya's duties by Srikrishna, the Incarnation of the Lord, for the good of the world and of ceremonial and domestic duties by the Royal Rishis such as Janaka and other house-holders who had gained the Highest Knowledge with the object of Brahman-Nirvana was not such *Karma* (action) as Sankara teaches to be incompatible with the Highest Knowledge. The absence of "desire" (*Kama*) and "Egoism" (*Ahankara*) in such actions takes them from the category of *Karma* properly called.

• However, we have found that from the very earliest

domestic duties, that is *Karma* in the proper sense, become unnecessary and the only duties that remain then are those that ripen and strengthen the knowledge of Brahman.

Against the life of a house-holder Sankara speaks every where throughout his writings. But we may refer to two particular passages containing a summary of his views on the subject. His refutation of *Samuchavada* will be found specially in his commentary on the eleventh verse of the second chapter of the *Bhagavata Gita* which is really the opening note of the commentary, coming immediately after the introduction. His advocacy of *Sannyasa*—the ascetic life,—as the only one compatible with the highest knowledge and his tirade against the house-holder's life as inconsistent with the knowledge of Brahman will be found specially in his introduction to the commentary in the *Aitareya Upanishad*.

days, the Rishis and Munis took to monastic life and practised asceticism and austerities in order to gain the Highest Knowledge which gave Brahma-Nirvana. These Rishis and Munis had no organisations or big monasteries to live in. Each lived in the forest as each found it convenient and congenial, attended by a few selected pupils whom they imparted the Knowledge they possessed. Each was a separate entity, having hardly any communication or connection with the others, except when one of them at different times desired to convert, defeat or conquer other great teachers and went to hold with them argumentative battles.

Such discussions the Buddha held with many great teachers and converted them to his great Doctrine. Such discussions or "Conquests" were held by Sankara⁴ also. He too converted many great teachers to his view of *Adaityavada* *

* To give an instance of this, we quote from the Life of the Buddha. "Kasyapa, Upatissa and Sariputra were the three famous men and teachers in the kingdom of Magadha. They were famous as great ascetics, vast scholars and respected teachers, each had a large following of disciples. The Kasyapas were three brothers, the eldest of them was known as Jotila. Urvela Kasyapa, the second was Nadi Kasyapa and the third was Gaya Kasyapa.

Goutama lived with the eldest brother all through the winter and at the end the venerable Kasyapa asked the Buddha to ordain him as one of his *Bhikshus*. "You, Kasyapa," said the Buddha, "are chief, leader, foremost, first and highest of five hundred Jotilas. Go first and inform them of your intention and let them do what they think fit."

Thus do we find that it was the great Buddha who for the first time organised his monks or Bhikshus to a great Order which he named the Sangha. They were no longer different teachers with selected batches of pupils; they were all one, following and preaching the same doctrine,—almost always living together in great and large monasteries called *Viharas*.

When the great religion of the Buddha was merged in the religion of the land,—when Hinduism again asserted itself,—the organization of the Buddhist monks was also disorganised,—the monks were scattered over the land and each of them preached his own peculiar

The Jotula Kasyapa then went to his disciples and said, "I wish, Sirs, to lead a religious life under the great Sramana (Buddha) Goutama. You may do, Sirs, what you think fit."

"If you," replied they, "lead, Sir, a religious life under the great Sramana's direction, we will also lead a religious life under the great Sramana's direction."

Then the Jotilas shaved their hair and beard, throwing the things for the *Agnihotra* Sacrifices into the place where the Blessed One (Buddha) was. "Lord," said they, "let us receive *Pabbajja* and *Upasampada* Ordination from the Blessed One."

The two other great teachers of the kingdom of Magadha was also ordained by the great Buddha. They were both Brahmins. They became most prominent members of the Order founded by the Buddha. Upatissa Sutra and Sariputra Sutra are still now the two most sacred books of the Buddhist Canon. These two books, containing the teachings of the great Master, were most probably edited by these two gifted monks. After the great Buddha's death, Sariputra and Upatissa had places in the Order next to Kasyapa.

views and doctrines to his own selected batch of pupils.

Such was the state of the Indian *Sannyasins*,—such was the asceticism of the Hindus till the appearance of great Sankaracharya who, following the path of the Buddha, again founded an Order of monks or *Sannyasins*. He founded ten great *Muts* or monasteries and named them as follows, *Saraswati*, *Bharati*, *Puri*, *Giri*, *Tirtha*, *Asrama*, *Vana*, *Aranya*, *Parvata*, and *Sagara* *

In these different *mut*s lived Sankara's *Sannyasins*. It was not necessary for any of them to live in any of these *mut*s,—but if they were real *Sannyasins*, they *must belong* to any of these ten *mut*s. Thus were they and are still called *Dasnamis* (ten-named). Sankara's *Sannyasins* were all *Saivas*, i.e., the worshippers of Siva, † and they are all Vedantists in doctrine and philosophy ‡ and Religion.

* Our readers must have heard of *Sankara Digvijayas*, —the conquests of Sankara. We would refer our readers to our work, "Sankara, His life and Teachings." We need not narrate this matter here. Such discussions and conquests grew to be an Institution in India.

† This list is seen occasionally in slightly altered form.

‡ We must say, all the *Dasnami Sannyasins* are not necessarily *Saivas*. Those *Sannyasins*, being Vedantists, worship any God they choose,—their sole aim is *Brahma-Jnana* and *Brahma-Nirvana*.

These *Sannyasins* are recruited from all castes, and some rise to become *Ativarnasramis* (superior to caste observances) and eat

Such was and still is true Saivism, and all else, known as Saivism or practised in the name of Saivism, are to be considered as its deteriorations and accretions. They are not any part of the great Hindu religion, and they should be rejected as such. *

with all classes of people without suffering for it in the estimation of the high-born. The Paramhansas represent the highest of these grades, and one can attain to this grade only by a long course of holy life and the gathering of Vedantic knowledge. In other words, men rise to be *Paramhansas* by merit, and Sankara's writings invariably have the following end:—“*Thus is this finished which has been composed by Sankara Bhagavatpada, the best of peripatetic teachers of the grade of Paramhansas and the disciple of Sri Govinda Vagavatpada.*” We quote “Sri Sankara-charya, His Life and Times” by C. N. Krishnaswami Aiyar, M. A. L. T.

At the end of this work, we shall describe these different Muts and temples. The most important *Mut* that was founded by Sankara was the *Sringeri Mut* in the Presidency of Madras. It still exists in great splendour.

* The object of this humble work is to place before our readers a true account of the great religion of Siva and Sakti,—therefore we are not required to narrate the various Siva and Sakti sects and their doings, good, bad or indifferent. We shall however briefly mention them at the end of the work, although we shall studiously avoid all that are shameful accretions.

